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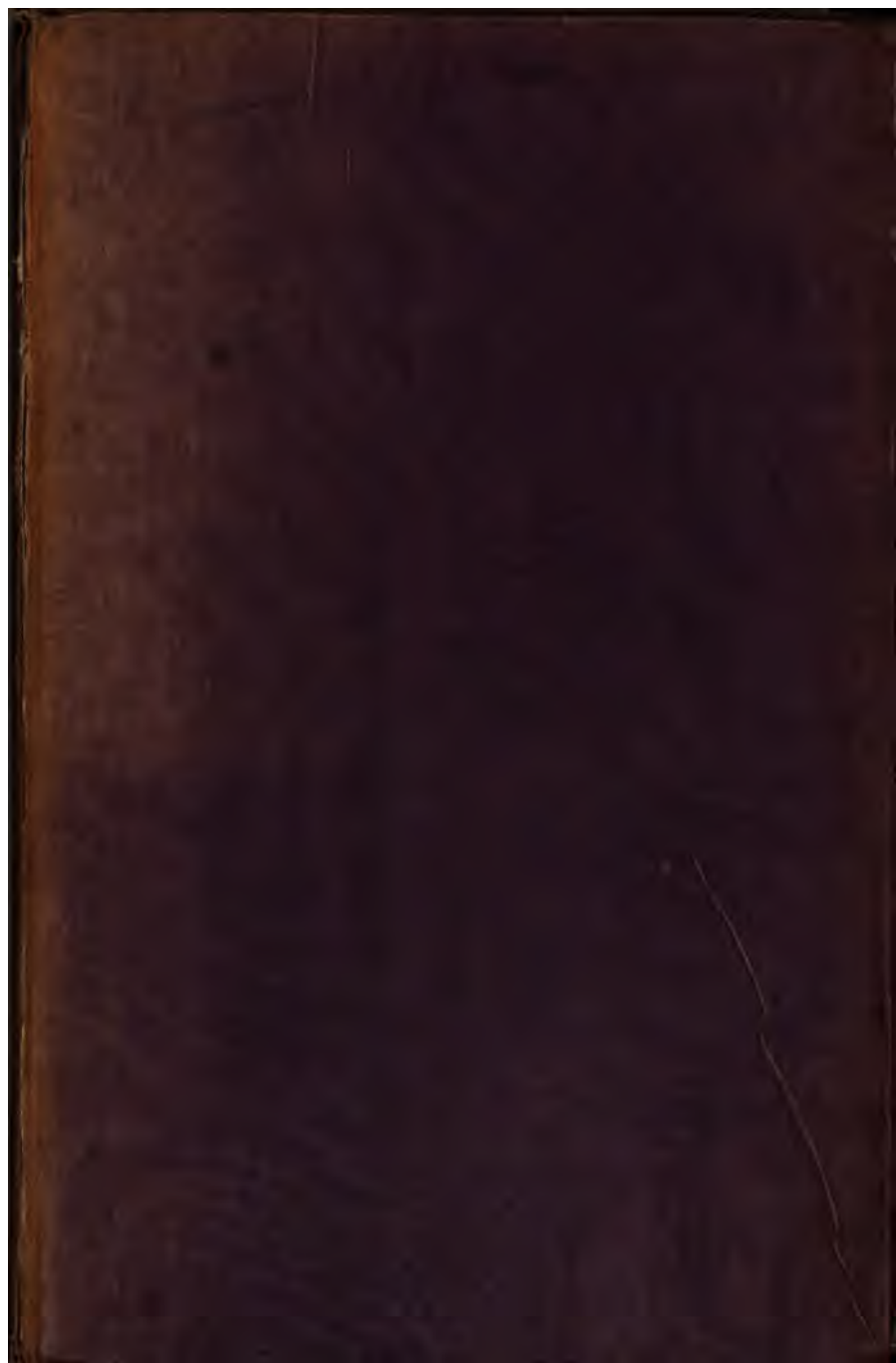
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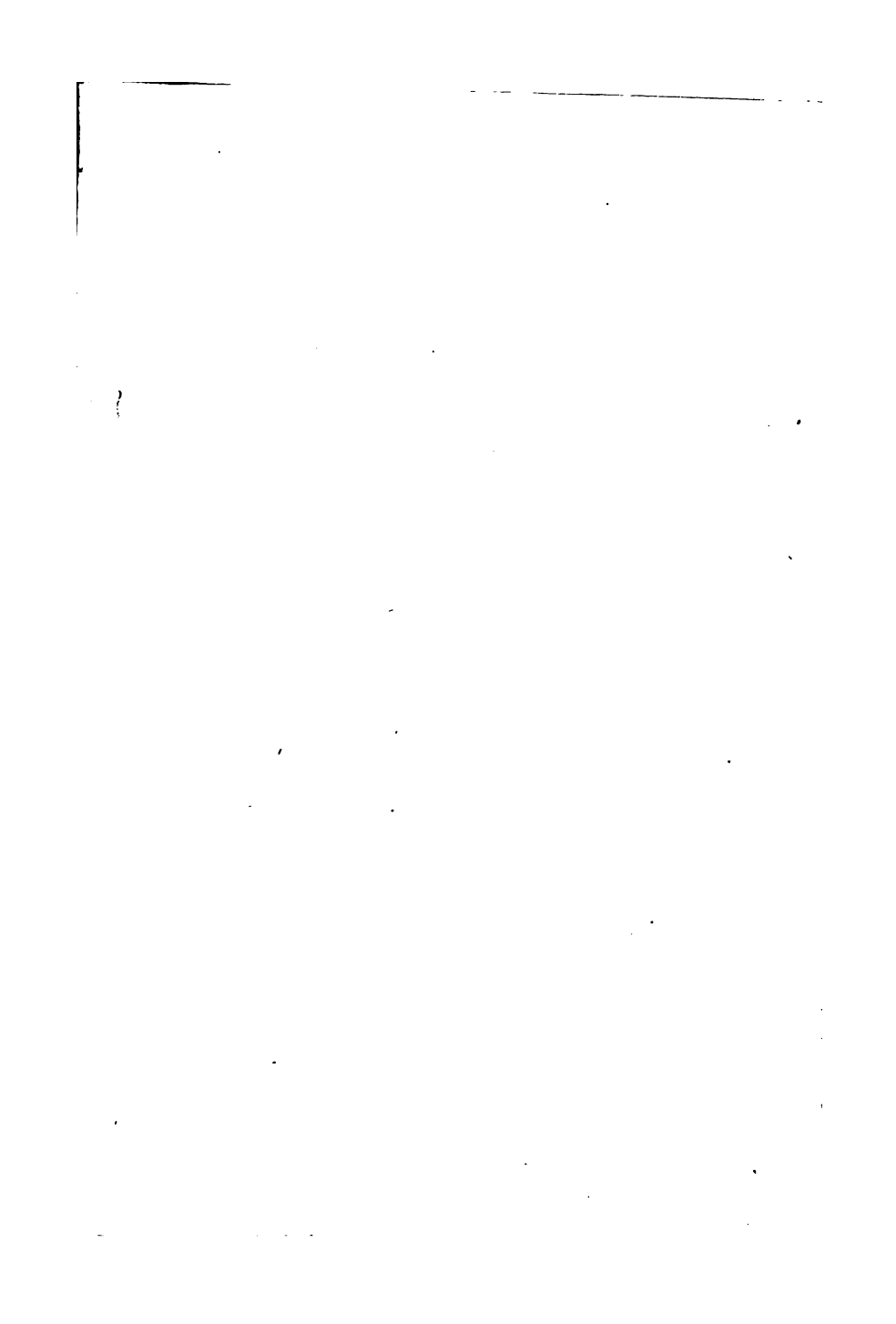


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MEDE'S  
APOSTASY  
OF THE  
LATTER TIMES.

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WITH AN INTRODUCTION,

BY T. D. GREGG, A.M



LONDON:

R. GROOMBRIDGE, PANYER ALLEY, PATERNOSTER ROW;  
L. AND J. SEELEY, FLEET-STREET; AND G. RIDGE,  
MERCURY OFFICE, SHEFFIELD.

MDCCCXXXVI.

169.

**SHEFFIELD:**

**G. RIDGE, PRINTER, MERCURY OFFICE, KING-STREET.**

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Page 21.—In the Greek note, for τουτο read τετε.

Page 24—Greek note, for αρθεις read αφθεις.

Page 25, line 26—For *Gentiles* read *Gentiles*'.

Page 28, line 1—For *demonship* read *demon-worship*.

Page 35—Greek note, for και διδασχalias read και δι-  
δασχalias, and for ΝΕΚΗΟΙΣ read ΝΕΚΡΟΙΣ.

Page 49, Greek note, line 1, for ιατρειαν read ιατρειαν—  
line 4, for μνημη read μνημην—line 7, for ενεινων read εκεινων  
—line 12, for ποδηγεις read ποδηγοις.

Page 54—Greek note, for μυσηριον read μυστηριον.

### PART II.

Page 27, line 3—For *ingenious* read *ingenuous*.

Page 53, line 18—For *hearts* read *parts*.

result of these Roman Catholic notions is degrading superstition, as far as the people are concerned, and unhallowed gains, as respects the Priests. He has also considered it his part to recommend the Protestant opinions as entirely Scriptural, reasonable, and wholesome.

The Roman Catholic opponent, on the other hand, has advanced arguments of a directly opposite character. According to him his doctrines are not at variance with

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Monkery) may be included under the Abstaining from Meats—That the word (*βρωματα*) translated Meats, implies all things needful for maintenance of Life, proved from several places of Scripture.

# INTRODUCTION.

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ORDINARY MODE OF CONDUCTING THE CONTROVERSY WITH  
THE PAPISTS—PRIVATE JUDGMENT.

**I** THINK it has been a very prevalent notion of late years, that the Bible interpreted by private judgment is the sole rule of faith.

It has been on the hypothesis that this is a correct notion that the errors of Papists have been assailed, and the distinctive doctrines of Protestantism maintained. The following is, in fact, the way in which the controversy has been carried on. The disputant on the Protestant side has taken some dogma of the Roman Catholic Church ; such, for example, as the doctrine of Purgatory, the doctrine of the worshipping of angels, or some other, and endeavoured to make it appear to the judgment of those who might be his auditors, that such doctrines have no Scriptural foundation,—that they are opposed to Scripture ; and as a collateral evidence he has usually desired to shew also that the early Christians, or the Fathers as they are called, did not hold, but on the contrary, rejected these opinions ; endeavouring at the same time to prove, that the result of these Roman Catholic notions is degrading superstition, as far as the people are concerned, and unhallowed gains, as respects the Priests. He has also considered it his part to recommend the Protestant opinions as entirely Scriptural, reasonable, and wholesome.

The Roman Catholic opponent, on the other hand, has advanced arguments of a directly opposite character. According to him his doctrines are not at variance with

the Scripture, when properly understood,—that, however much they may have been abused by fanatical individuals with whose extravagances the Church is not chargeable, they are, as taught by that Church, calculated to produce holiness, charity, and devotion ; while, on the other hand, the Protestant doctrines are just the reverse, leading to licentiousness and disunion, or fanaticism and spiritual pride.

Both the disputants would appeal to their hearers to judge between them.

Now, so subtle is the poison of Popery, so well suited are its arguments to meet the views of the natural man, so plausible are the explanations that can be given of almost every disputed point, so easy is it to get rid of all the gross cases of the practical mischief of the system, by attributing it to the extravagance of individuals ; and at the same time, so numerous are the examples of Roman Catholics, wise as to this world's wisdom, learned, eloquent, and so forth, who may be held forth as lights of the world, with every probability of being popularly acknowledged as such, that for my part I cannot but think, that the result of a disputation carried on between the two parties, in the presence of unenlightened men, however well disposed these men might be, would be the production of a feeling not by any means so favourable to pure Christianity or Protestantism, as its ardent admirers might wish. "The natural man receiveth not the things of the Spirit of God ; they are foolishness to him." They seem allied to a fanaticism that he detests. I can easily conceive, that after a controversy *of this sort*, well maintained by a good-humoured and sincere Jesuit, a lukewarm Protestant would feel in no small degree staggered as to the rectitude of his principles, and a zealous Roman Catholic, on the other hand, secure of a triumph.

I can speak with something like experience on the subject. I was present, as an auditor, some years ago, at the controversy between Father Maguire and the Rev. Mr. Pope. Romanism could not have been favoured

with a more able champion than the Rev. Father. He was a consummate rhetorician, seemed really sincere in his opinions, and addressed himself so cleverly both to the feelings and the reason of his auditors, that I could not but feel that it would have required no small ballast of wholesome Protestant prejudice to keep the unlearned and unwary from doubting as to the truth.

This is only a particular case. It serves to illustrate what I mean. I repeat,—so many strong things, so many apparently reasonable things can be said in favour of most of the erroneous points of the Popish system, that the uninstructed may be easily understood to be unable clearly to discern where the evil lies; and when he is brought into this wavering state of mind,—when he is brought to think, that perhaps the intercession of saints, Purgatory, the veneration of images, &c., are not, after all, such bad things, and when then the Priest opens his fire upon the weak points of the private judgment system, and proves to a demonstration that there must be a standard or rule of faith in addition to Scripture, and that to insist upon the *sole* right of private judgment is to insist upon the very principle of disunion, and to disannul the right of opposing any heresy with effect,—I say, when an able Romish Priest brings forward these absolute verities, nothing can prevent the man who is merely led by his reason from deciding in favour of Popery.

THERE IS A RULE OF FAITH COLLATERAL WITH THE  
SCRIPTURE.

Let us not hide our eyes from the truth,—let us not attempt to deceive ourselves. There positively is a standard or rule of faith collateral with the Scripture. The whole Christian world feels it. Do we not talk of the orthodox Dissenters? Are they not distinguished from those that are called heterodox? Whence? Is it because the heterodox say that they reject the Scriptures? No; so far from it, they insist on it that they alone understand them aright, and that we go astray through mis-



interpreting them. Now, if there were such a thing as a paramount right of private judgment, it would be our part to say, they may be right,—they may be as right as we.

Take a case in which there is such an undeniable right of private judgment. It exists, for example, as to the form of our houses, the fashion of our furniture, the colour of our clothes; who here ever thinks of saying that a man who differs from him is wrong? We say each of the other in this case, "Let every one please himself, and he will please me." It would be considered most intolerable insolence in such matters, that any one should attempt to condemn his neighbour as wrong. But so far is this from being the case in religion, that I feel myself bound to protest against the Socinian and the Papist. I feel myself bound to cry aloud and warn them of the fact, that they abide under the influence of mortal error; nay, so emphatic is this duty, that God himself suspends life and death on the performance of it. (Ezek. iii.)

The truth is, there are divers systems of interpreting the Scriptures, which masses or companies of men take as their rule. 1. There is the Church system. 2. There is the Romish system. 3. There is the Socinian system. 4. There is the Quaker system. Whether there be more or not, it does not concern my present purpose to determine. These several standards actually are raised: and we at least anathematize, if I may so speak, as dangerously erroneous, the man who interprets the Scripture so as to draw from it essential doctrines at variance with our own. We call those who agree with us in sentiment, orthodox: the others are denominated heterodox. It is quite in vain to attempt to deny it. Go where you will—to America, to the Continent of Europe, France, Germany, Italy, Spain—everywhere a standard will be found to be raised. I do not know that the general correctness of our Church of England standard, as to essential points, has ever been called in question among what we call orthodox Protestants.

There is, then, a rule of faith in addition to the Scripture. It is undeniable : common sense acknowledges it.

And, moreover, there is a correct standard. There is a correct living rule, according to agreement or disagreement with which as to essential points the orthodoxy or heterodoxy of individuals is judged of. That living rule is most unquestionably the Church—the pure, spiritual Church of Christ. Mede defines that true Church of Christ thus :—" By the true Church of Christ I understand that holy society and company of believers " which, as they accord and are joined together in one " common faith of all divine truths needful to salvation, " so are they also free from the fellowship of such enormous abominations and mortal errors as destroy and " overturn it." (Apost. of Lat. Times, Part I. ch. x.) And well does the Roman Catholic argue, however fatally for himself, that there must be such a standard. **THERE MUST.** If there were not, God would have left himself without witness. Error could neither be reproved nor rebuked, and it would be a common duty to allow all to go to heaven or hell just as they chose, without remonstrance or admonition. If the right of private judgment as it is ordinarily taken be indefeasible, I can come to no issue in a dispute with a Socinian for instance, with a Quaker, with an Irvingite, with a Unitarian, or with any other person who may deviate from sound doctrine. My duty is simply to leave them with a lukewarm declaration, that I fear they may be wrong. I am not warranted authoritatively to pronounce them in error, and to warn others against being led astray by them. As the case is, however, I solemnly inform them of their danger, and exhort all to beware of their delusions. " They have gone out from us, for they were not of us ; for if they were of us, no doubt they would have continued with us." " There must be heresies, that they that are approved may be made manifest." Why, the mere Scriptural use of the word "heresy" proves the truth ; for what does heresy mean ? It means a *choosing*—that is, a

choosing for one's self instead of abiding in what St. Paul calls the "common faith" in Titus, i. 4. and the "mutual faith" in Rom. i. 12.—St. Peter "like precious faith with us." As, then, there is a living standard of correct doctrine; so there must be, and I cannot by any means deny, nor do I attempt to invalidate the texts which the Roman Catholic in controversy is accustomed to bring forward with the view of shewing that Christ established a Church to be the pillar and the ground of truth. Indeed, the texts cannot be denied, nor the arguments invalidated.

Now mark here the great peril to which souls have been subjected by the ordinary mode of assailing Popery. When they have been brought to see that there are certain modes of getting over the popular objections made against the false doctrines of that corrupt system, and to fancy that there may be certain benefits arising from them, they then hear those strong and valid arguments for the existence of a Church with power to determine "controversies concerning the faith,"\* they hear, I say, those strong arguments which I have alluded to, and a great deal of declamation as to the evils of sectarianism and such disunion as is found in the Protestant Church; and having heard all this, it seems the most likely thing in the world that they should be led to embrace the Popish system. For

**DANGER OF DENYING THIS RULE—STRONG ROMAN CATHOLIC ARGUMENT.**

They see from Scripture that Christ established a Church with which he declared he would continue to the end of the world. They hear Popery putting forth—as she has ordinarily done under the *sole* right-of-private-judgment system—UNDISPUTED claims to be that Church; and, if these claims be not disputed, it will follow as an infallible consequence, that that Church cannot have fallen into the errors which are attributed to her,—that consequently all our objections must be

\* See Art. XX.

merely sophistical, and that the Church which cannot be denied to be Apostolical and Catholic, even the Roman Church, must in reality be pure and holy also, notwithstanding the cavils of her adversaries. This argument constitutes the stronghold of Popery. Through it she has gained whatever victims have lately fallen into her power. I give an extract from a Roman Catholic work, intended for the popular instruction of the lower orders of Roman Catholics as to the points in controversy between the Churches, which is calculated to shew the weight that they attach to the argument. The work is entitled, "*Grounds of the Catholic Doctrine; to which are added, Reasons why a Roman Catholic cannot conform to the Protestant Religion.*" Published by D. Wogan, Dublin. 1820.

The second reason stated, why a Roman Catholic cannot conform to the Protestant religion, is—

"Because the Protestant religion cannot be true, except the whole Scripture, both of Old and new Testament, from the beginning to the end, be false, which in so many places assures us, **THAT THE CHURCH OF CHRIST SHALL NEVER GO ASTRAY**; for every one knows that the Protestant religion pretends to be a reformation of the Church of Christ, and it is evident there could be no room for a reformation, except **THE CHURCH WAS GONE ASTRAY**; so that the whole building of their pretendedly reformed Church is founded upon this supposition of the **WHOLE CHURCH, BEFORE THE TIME OF LUTHER, HAVING BEEN CORRUPTED BY DAMNABLE ERRORS.** Laity and clergy says their homily book, approved by their Thirty-nine Articles. Article 35, 'Learned and unlearned, all ages, sects, and degrees of men, women and children, of whole christendom, (an horrible and most dreadful thing to think,) have been at once drowned in abominable idolatry; of all other vices most detested by God, and damnable to man, and that for the space of eight hundred years or more.' Hom. of Peril of Idolatry, Part 3.

"Now, I say, if this be true, which is the main foundation of the Protestant Church, **SCRIPTURE, WHICH SO OFTEN PROMISES THAT CHRIST'S CHURCH SHALL NEVER BE CORRUPTED BY ERROR IN MATTERS OF FAITH**, much less to be for so many ages overwhelmed with abominable idolatry must be false. Thou art Peter, says our Lord, Matt. xvi. 18; and upon this rock will I build my Church, and the gates of hell, the powers of darkness, shall not prevail against it. **THEREFORE, THE CHURCH OF CHRIST COULD NEVER GO ASTRAY.** Go, teach all nations, says the same Lord to the Apostles and their successors, the pastors of the Church, Matt. xxviii. 29, and behold I am with you always to the end of the world. **THEREFORE, THE CHURCH OF CHRIST COULD NEVER FALL INTO ERRORS, BECAUSE CHRIST, WHO IS THE WAY, THE TRUTH, AND THE LIFE, (John xiv. 16.) HAS PROMISED HIS PRESENCE AND ASSISTANCE TO HER TEACHERS, EVEN TO THE END OF THE WORLD.** See also John xiv. 10, 16, where Christ promises to the same pastors and teachers of the Church the Comforter, the Spirit of Truth, to abide with them for ever, to teach them all things, v. 26, and guide them into all truth, chapter xvi. 16; and Isaias, lix. 20, 21, **WHERE GOD PROMISES, THAT AFTER THE COMING OF OUR REDEEMER, THE CHURCH SHALL NEVER ERR.** "This is my covenant with them, saith the Lord, my spirit, that is upon thee, and my words, which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth for ever."

Now you will observe in this extract, how again and again, the writer urges the notion that the Church never could fall into error. He dwells upon it with repeated emphasis, and, moreover, in one sense of the word it is

true. However, in the ordinary mode of disputation there is nothing to prevent the hearer from concluding that all these promises stand good to the Roman Catholic Church, and establish her claim to the allegiance of the christian world. How have these arguments been met? Why in fact they have not been met at all. What has been done is this, attempts have been made to quash their force, by dwelling with additional emphasis upon alleged errors, by bringing forward gross instances of Roman Catholic superstition, and endeavouring to lead our judgment to conclude in opposition to these passages, that the Romish doctrines are corrupt and dangerous. Still the mind wrought on by the arguments of the Roman Catholic will be disposed to charge individuals with the superstition, and to consider that their church must be essentially correct—that, in fact, separation from her at best must be a matter of mere expediency, a course adopted for the purpose of living under a somewhat purer system.

Here, however, a thinking man stops short, and puts to himself this question,—“Am I quite sure that the evils connected with separation may not be as great or greater than those which I would encounter by being connected with the Roman Catholic Church. I see the confusion and disorder brought into the Protestant world by innumerable sects. I deplore these evils, and although I cannot but think that the lapse of ages may perhaps have brought the Roman Church to need some improvement; still since all seem to admit that I may be saved in communion with it, as they allow that Paschal and Fenelon, and others were, can I excuse myself in continuing to be chargeable with the guilt of schism?”

#### MODE OF MEETING THE ROMAN CATHOLIC ARGUMENT.

I say a reflecting man will be likely to raise these questions, and I must candidly declare that *as Papists are usually opposed*, I cannot but think that sound reason would lead him to conclude that he should become a

Roman Catholic. Their arguments are not *met* under the usual mode of proceeding. I say they are not *met*. No, positively they are not. At the very best Protestantism is made to appear a system of expediency. But is it so indeed? Nay, verily. Popery is the most accursed system under the sun. It is the veriest abomination—the very masterpiece of Satan. But why does this not appear? Just because it has been opposed in a manner that is unscriptural and unsound; and, moreover, in a mode essentially different from that in which it was opposed at the time of the Reformation. How then should it be opposed—how should the arguments of its supporters be met?

I was for a long time myself exceedingly exercised in my mind on this subject. Although an intimate acquaintance with the baneful effects of Popery convinced me that the system could not be from God, I did not see how the force of the Roman Catholic arguments could be got over. I first saw my way out of the difficulty by reading “Faber’s Calendar of Prophecy,” a truly admirable work in the main, although I cannot agree with all the positions of its Reverend author. But it was when I read MEDE’S APOSTASY OF THE LATTER TIMES, that I was completely satisfied. Faber identifies Popery with the monsters revealed to St. John, in the Book of the Revelations, in a manner so undeniable that it forces conviction upon the mind, and the views that he sets forward so completely embrace those which Mede exhibits in this work, that the reader is led to regard Popery in a manner totally different from what he before did. Still he feels that arguments grounded on the Apocalyptic visions, however satisfactory they may be to his own mind, I say he feels that they are likely to be too pungent, if I may so speak, for the mass of mankind. It is when he reads this admirable work of Mede, a work so cool, so collected, and so sober, that it cannot startle the most fastidious; it is then that he feels completely set at rest.

Mede shews that the whole visible Church of Christ was foretold as about to make an APOSTASY from the truth. He shews us that God forewarned men as to the nature of the coming APOSTASY, that he foreshewed the essential character of the doctrines that would originate from it, the degree of their prevalence, the time of their origin, and the duration assigned to them. He shews us that all the promises of stability and protection from error which were made to the Church were intended to apply to that part of it, and to that part only which may be considered as the spiritual part, and that they are in every place consistent with the other truth, to wit, that darkness should cover the face of the Church, and gross darkness the people. In fact, that God foretold a great APOSTASY of the Christian world with Rome, under the name of Babylon, at its head, to the nature of which he would in due time open the minds of men, and from which he would at length withdraw "his hidden ones." Hence it follows that our separation from the Church of Rome is not a mere matter of expediency, and has not at all the character of a schism. God himself points out that Church as an APOSTATE and a fallen Church, and cries unto us "to come out of her that we be not partakers of her sins, and that we receive not of her plagues." In fact, Mede shews beyond a doubt that there is the HOLY Catholic Church; and the UNHOLY Catholic Church, namely the Roman Church. I for my part conceive that Mede's views are absolutely unsailable, and consequently, I think that the controversy with Papists should be carried on in a manner totally different from that in which it has ordinarily been hitherto done.

1. We are not at all concerned to refute the strong arguments, indeed the irrefragable arguments, which Papists advance for the necessity of a *living* rule to decide controversies in matters of faith. But what is that rule? It is Christ's HOLY Catholic Church. Do they desire to know where that Church is? We answer here it is. Its



Ministers are prepared to shew that the united Church of England and Ireland is a sound branch of the Holy Catholic Church. It has an Apostolical succession in its orders—it is at unity in itself—its doctrines are holiness to the Lord, and it is a legitimate part of that Holy universal Church which existed in the beginning, and from which it has derived its ministry and its services. If they attempt to cast up against us the divisions in the Protestant world, all that we can say is, we are guiltless of them. If they would fasten upon us the opinions of Baptists or Anabaptists, of Arians or Unitarians, of Quakers or Irvingites, or of any of the various denominations of Independents or Methodists, our answer is plain and simple ;—we are not chargeable with eccentricities that may attach themselves to any of these parties, however respectable the parties may be. They must not make us partakers of other men's sins. I dare say I speak the language of most of the Ministers of our Church, when I say that we are really unprepared to decide as to the merits or demerits of the numerous sects that abound at the present day. All we know is, that they have separated from us, not accounting the Church sufficiently Holy for them, whilst we are conscious to ourselves that to the utmost extent of our abilities we would be desirous of rendering it as Holy as it could possibly be.

2. We charge home APOSTASY upon the Church of Rome. We declare that God foretold an APOSTASY of the Catholic Church whose head should be at Rome, and we shew, as Mede does, that Popery is identical with that APOSTASY. 1. Should the Romish controvertist say “our Church is Catholic, it once pervaded the whole Christian world.” We answer, Yes, God declared that the Man of Sin would cause ALL, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads. (Rev. xiii., 16,) and that mark

**APOSTATE**, in Greek

α	π	ο	ς	α	τ	η	ς
1	80	70	6	1	300	8	200

(18 ver.) 2. Should the Roman Catholic opponent say, "*you* are more likely to be the APOSTASY than we, for the Protestant doctrines were brought in by an open rupture in the Church; there was no secession in our case." We answer, for that very reason we claim to be free from suspicion, and you are open to it. For God foretold (2 Pet. ii. 1,) that the "false teachers should PRIVILY bring in damnable heresies," whereas our protestations were open, obvious, and avowed. Again, we cannot constitute the designed APOSTASY, for it is said that it would have its head at Rome. Rome is inseparably identified with it. Picturing the APOSTASY under the figure of a woman, the Holy Ghost describes her as that great city seated on seven mountains, which reigneth over the kings of the earth, (Rev. xvii., 9. 18) a description infallibly marking out Rome. 3. Should the Roman Catholic controversialist say, "our Church has the mark of unity." We answer, Yes, and a unity brought about by persecution and by blood. For the Man of Sin (Rev. xiii. 17) was foretold to be about to drive from the business of life all that would not receive his mark. And (verse 16) "he had power to cause all, as many as would not worship the image of the beast, to be killed." Your unity, then, is a constrained and an enforced unity at best, but in the greatest part it is a unity and an accordance in foul superstition and destructive error. 4. If the Roman Catholic controvertist assert that his Church has a succession from the Apostles, and a lawful mission derived from them. We answer, Yes, we admit that you are a Church, we admit that God committed authority into your hands. God himself describes the Man of Sin as "sitting in the temple of God." (2 Thess. ii., 4,) even in his Church. We admit that Christ conferred upon you an authority, which we assert, however, that you abuse to the service of Satan. And glory not over us as though we were upstart teachers, who run without being sent. It is our privilege to shew forth a due succession from the Apostles' times, every link of which is complete.

5. If the Roman Catholic controvertist dwell upon the peculiar holiness and sanctity of the priests of his Church, of monks, nuns, and friars of various orders, as grounded on the self-denial that leads them to embrace a life of celibacy, fasting, and mortification. We pronounce all this to be mere Pharisaism, having indeed a shew of will worship and humility, and a neglect of the body that is not in any honour, but which in reality satisfies the flesh. (See Coloss. ii. 23, the Greek.) Nay, further, we assert that these very practices are mentioned by the Holy Spirit as characterising the APOSTASY, the Spirit expressly declaring that those who should apostatize from the faith would "forbid to marry, and command to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." (1 Tim. iv. 3.) So that the boasted holiness of the Romish Church appears nothing better than effectual unholiness, and constitutes the brand of APOSTASY.

It is in something of this way, that I, as an humble presbyter of Christ's Holy Church, think that the Papists ought to be met. They should be encountered by us as Churchmen, and on Church principles. We should not stand on the ground of separatists, as though God had no Church in the world; and thus afford the Roman Catholic opponent the opportunity of triumphantly maintaining the direct contrary, and of bringing us in as parties to the crime of Protestant dissensions, which necessarily grow out of a maintenance of the sole right of private judgment.

**THERE IS, HOWEVER, A RIGHT OF PRIVATE JUDGMENT; BUT, THEN, THE CHURCH ALSO HAS ITS DECIDING RIGHT.**

Yet I would not have it understood that, in speaking against the ordinary notions as to the right of private judgment, I do by any means adopt the Popish views on that subject. The fact of the matter is, individuals have a right to judge for themselves: they have the fullest—the most unbounded right to examine the Scriptures, and to bring every doctrine that they may hear advanced to the

test of that unerring standard, but then if they judge right they will come to the same conclusions with the Holy Church. That Church asserts that "Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite and necessary to salvation." (Art. VI.) The Holy Church glories in using the Scripture as its standard of doctrine. It calls individuals to try her thereby, and all those individuals to whom God has given his Holy Spirit agree to her essential accordance with that divine rule. This then being the case, the Holy Church, the company of the faithful, is entitled to cast out individuals as in error, to mark them as under the influence of delusion, who close their eyes to the light of truth, or who assert spiritual falsehood. In effect there is 1. the right of private judgment; 2. the right of public judgment, if I may so speak; individuals have a right to judge, and the Church has a right to judge. And the error of the time past has been, that whilst Roman Catholics have denied one, Protestants have denied the other. The Roman Catholics have annihilated the right of individuals, and Protestants have been annihilating the right of the Church. Now this is not at all wonderful among separatists who have lost the true idea of the Church of Christ, but it is rather strange that we of the Holy Catholic Church should fall into the error.

I would beg to bring forward a very striking passage from Luther's Letter to Henry VIII. on this subject. It so correctly, and at the same time so forcibly, establishes the right of private judgment, and as it will appear the other right also, that I think it deserves attention.

"To investigate doctrine, and to judge of it, pertains to all and singular Christians; yea, it is their undeniable prerogative. Let him be anathema, who would one jot invade it: for Christ himself established this right by the plainest declarations, and by many of them. In Matt.

vii. we have :—‘ Beware of false prophets who come to you in sheep’s clothing.’ He certainly speaks this word to the people against their doctors, and commands them that they should eschew their false doctrines. But how can they eschew them, unless they know them ? Here, then, he has not only established the right of judging of them, but he has given a precept to do so ; so that this sole authority may be considered as sufficient against the sentences of all the Pontiffs, of all the Fathers, of all the councils, of all the schools. These sentences have given the right of judging and determining to the Bishops and Ministers alone. They have impiously and sacrilegiously wrested it from the people—that is, from Queen Church. However, Christ unalterably establishes the right, when he says, ‘ Beware of false prophets.’

“ With this accords all the language of the prophets. What, I ask, was the great business of these prophets ? Was it not to warn the people that they should not believe in false prophets ? But to what purpose would their warnings have been, if the right of judging and of knowing did not belong absolutely to the people ? Their warnings are so many admonitions to them to exercise their prerogative, and to be watchful and jealous of the doctrines of their priests and teachers.

“ Wherefore our conclusion is this : as often as Moses, Joshua, David, and all the prophets in the old law, call the people from the false prophets, and admonish them against them, so often do they exclaim, do they command, do they confirm, do they exhort to, the right of examining, knowing, and judging all the doctrines of all their teachers. This they do in infinite places.

“ But let us come to the new law. Christ says in John x.—‘ My sheep hear my voice ; they hear not the voice of strangers, but fly from them.’ Now, does he not here make the sheep the judges ? Does he not give the right of determining to the hearers ? Paul also, when in the First of Corinthians, xiv. he says, ‘ Let one speak, let the others judge ; but if any thing be revealed to one

who sits by, let the former keep silence,'—does he not here understand the power of judging to belong to the hearer? So whatever Christ prescribes in Matthew xiv. and elsewhere, of false doctors—whatever Peter and Paul prescribe concerning false apostles and teachers—whatever John prescribes concerning trying the spirits, evidently grows out of the principle that the authority of proving, of judging, and of condemning, belongs in strictest justice to the people.

"For every one at his own peril believes rightly or falsely; and, therefore, each must for himself take care that he believes rightly, so that even common sense and the necessity of salvation urge that the judgment of doctrine doth necessarily belong to the hearer. Otherwise, in vain is it said, 'Prove all things, and hold fast that which is good.' And again: 'He that is spiritual judgeth all things, and yet is himself judged of no man.' But every Christian is rendered spiritual by the spirit of Christ. Again, he says, 'all things are yours, whether Paul, or Apollas, or Cephas;' that is, ye have the right of judging concerning the deeds and words of all."—*Lutheri Opera, Tom. 2, Witt. 1562.*

I set down these sentiments not because they are Luther's, but because they are correct. He here asserts the right of individual Christians to judge of the doctrines of their teachers, to condemn or approve according to the truth. This right we admit to the fullest. When then the living Church—the holy Church—the mystical body of Christ—the company of the faithful—queen Church as Luther calls her,—ecclesia regina, brands as heretical and erroneous, the blasphemies of the Unitarian, the Socinian, or other heretics, this voice, the united voice of embodied individuals who are influenced by the Spirit of God, and under his guidance, uttered authoratively through their ecclesiastical heads; this voice denouncing those dangerous errors, forms that very living standard to which we may bring, and by which we may try the strange notions of separated individuals or parties.

The very authority that entitles the HOLY Church to judge, gives validity to its judgment. The HOLY Church then has a right to judge of the opinions of individuals, and the English Church being a sound branch of the HOLY Church Catholic, is the living tribunal to which we of this country may appeal. What I object to in the ordinary notion of the right of private judgment is, that it disannuls the right of public judgment; and, in point of fact, asserts the non-existence of a true Church at all.

AN OBJECTION STATED AND MET—DISSENTERS AND THE  
FOREIGN REFORMED CHURCHES CONSIDERED.

It may be said, the definition that you have given from Mede of the true Church of Christ is framed in a very liberal spirit, and does not by any means exclude from membership with that Church true Christians who may not be in union with the Church of England. It will admit within the boundaries of the Church, members say of some of the separated religious sects which have existed in these countries, members of the Scotch Church, and of the Foreign Reformed Churches. I for my part freely admit this. I rejoice to follow the Lamb whithersoever he goeth; and I discern and recognise the voice of my Master Jesus Christ sounded forth through the lips of many holy individuals of some of these bodies. I firmly believe that Bunyan, Matthew Henry, Knox, Calvin, and Luther, Boston, Fuller, Dwight, and Edwards spoke in the main the language of Zion. Most heartily do I say, as to all the grand essentials of religion, may my last end be like theirs.

If then, this be the case, is there not opened a door for interminable doubt? If these individuals have constituted portions of Christ's spiritual Church, others similarly circumstanced may do the same. How then is the voice of this Church to be collected? How can it be known? The admission that you make annihilates the benefit that you would seem desirous of establishing

the existence of, when you mention a living standard of truth.

I answer ; 1, as to the paltry cavils of a mere arguer, whose contracted view seems incapable of taking in any thing like the length and breadth of spiritual truth, they never can be silenced. It is the spirit and the life of christianity that we have to do with : and the man who, instead of being furnished with a soul capacious enough to apprehend these, is so narrowed and tied up that he cannot believe truth to be in existence unless it be trimly bound into actual syllogisms, squared, cut, and ruled to suit his ideas of systematic order and regularity, ought at once to renounce any thing like pretensions to talk like a wise man on the subject of religion. We enjoy in the gospel a glorious law of liberty : and, although in little particulars the Gospel Church sometimes seems to deviate from rule in an objectionable manner, he who will, as it were, place himself at a distance sufficient to enable him to view at a glance all things, great and small, high and low, one with another, will find that when properly considered, all the apparent irregularities enter into the construction of one grand whole, in which every thing is in right keeping and in due proportion. With respect then to miserable paltry cavillers—wretched creatures who catch at words, straws, and nothings, I quite despair of leading them to see that there may be some advantages\* connected with that departure from due order, that Christ has occasionally allowed to exist in his spiritual Church. Of true christians it may be said, “Blessed are they that love thy law, nothing shall offend them.” (Ps. cxix. 165.) He that can receive the truth let him receive it.

But, 2. to cut the matter short, and simplify the question, I say, we of the Church of England have no necessity to embarrass ourselves with any difficulties connected with the peculiarities of our separated brethren of the reformed profession. We do not feel ourselves bound to prove the propriety of the course which they have

\* See Witness, No. XII.



adopted, in separating from us, or of their peculiar notions if they have not so separated. We are a branch of Christ's Holy Catholic Church. The voice that our Church utters is the living voice of the Holy Church Catholic. Christ's Holy Church is one living mystic person, of which Christ himself is the head. The voice that it now utters is essentially the same as that which it spoke eighteen hundred years ago, and when I seek for the voice of the Church Catholic, I find it without difficulty or embarrassment in our Articles, Liturgy, and Homilies. These I bring forward as the voice of Christ's Holy Catholic Church against all the strivings, and in opposition to all the hoary parchments which the fallen Romish APOSTASY, the UNHOLY Catholic Church may allege in opposition.

Some may think that the right of private judgment, which we so strongly maintain as being the privilege of Christians, is inconsistent with that submission to the opinions of the Holy Catholic Church which also I contend for. For if I have a decided right to judge for myself, how is it that I can be thought to enjoy this liberty when I should at the same time hear with submission the decisions of the Church.

HOW THE RIGHT OF PRIVATE JUDGMENT MAY CO-EXIST WITH  
A DUE SUBMISSION TO THE CHURCH.

Perhaps no other mode will so clearly shew the consistency of the co-existence of these two rights—the right of private judgment with a due determining and deciding power in the HOLY Church, the living witness for God's truth, as a statement of the actings of an individual mind in reference to both. Allow me, then, with the utmost humility to speak of my own particular experience.

I read the Bible under the enjoyment of a sense of the most perfect freedom of opinion. I am aware, at the same time, that Christ's Holy Catholic Church has marked with its approbation certain opinions, and disapproved of others. Take the very plain case of the doc-

trine of the Trinity. I read determined to think for myself, influenced, however, by a great respect for the voice of the saints living, and of those that are departed. I meet with a passage spoken by our Lord of himself,—(John xiv. 28,) “My Father is greater than I.” Did I proudly consider my own judgment as all sufficient, I might say at once, then the doctrine of the Trinity is unfounded: and if I were to a considerable degree puffed up with a notion of my own sufficiency, I might go on, and by a process of self-deception, exceedingly gratifying to our fallen nature, I might pick out of Scripture a number of passages apparently corroborating my incipient heresy, and at length, very satisfactorily to myself, sit down a Socinian, a Unitarian, or an Infidel of some other variety. But influenced by a sense of respect for the voice of the Church, when I read the passage before referred to, though it seem to me to militate against the co-equality of the Father and the Son, knowing that the Church has asserted that co-equality, I do not at once conclude that the passage must needs have what is thought the heterodox sense,—I therefore stop short. If I do not see my way clearly at once, I pray for wisdom, and wait. I tarry the Lord’s leisure: and in due time increasing light and increased investigation enable me to see that the words, instead of disproving the Godhead of the Son, form no weak argument in favour of it, and at length my private judgment firmly embraces that which the Church inculcates. Is it, however, in consequence of the mere assertion of the Church? By no means. I assent to the doctrine from the most cordial and willing agreement of my reason to its truth, as seen in Scripture. In this case then, my private judgment has enjoyed and exercised its right, aye, to the very full; but, it has done so humbly and cautiously, not precipitately and proudly. Thank God that there exists a Church which tends to save human weakness and human ignorance from the fatal consequences of rash decision. There is such a Church, and there must be such a one.

## WHAT SCRIPTURE REVEALS CONCERNING THE APOSTASY.

Instead then of assailing Popery on the weak ground on which it has been used to be assailed for some time past, let us take our stand against it as Members of Christ's Holy Catholic Church, and bring it before the people as a great foretold APOSTASY. For God has indeed in his Word clearly foreshewed that his whole visible Church should fall into an APOSTASY, which should have its head at Rome.

Mede, in the work which we have now before us, will furnish us with the clearest arguments by which to establish this important truth.

Nevertheless, he does not here enter into all the length and breadth of the question, as Mr. Faber does in his "Calendar of Prophecy." That learned divine shews most clearly, that the prophecies of Scripture are so comprehensive in their character that they do embrace and exhibit all the considerable deviations from sound faith that have occurred, and that will occur in the world, from the earliest ages of Christianity to the end of time. He shews, as Mede does,—

1. That God foretold that his visible Church should embrace the idolatrous doctrines and practices which now abound in the Romish Church—that that Church should become APOSTATE : and should draw in all the Christian world, speaking popularly to participate in her transgression. And he alleges very strong arguments to prove that the time when this Apostasy or transgression should have come to the full was the year 604 A.D. He shews

2. That God foretold that when the above transgression should be come to the full, he would in judgment give over the Eastern parts of the world to be desolated by a spiritual persecuting power, which should by subtlety, by lies, and by force of arms destroy wonderfully, and prosper, and practise ; which branch of evil should be brought in and propagated by a king of fierce countenance and understanding dark sentences. (Dan. viii.) That this desolating evil was itself to be APOSTATE

in its character, being engendered in fact by the mother of abominations, harlot Rome. Perhaps I need scarcely state after this, that what the divine oracles foreshew is Mahomedanism. Mahomed began his preaching in the year 608. It is a remarkable circumstance corroborative of this view, that our Holy Church in the Homily against the peril of idolatry (Part II. towards the end,) recognizes the very same truth; and views the rise and progress of the Turkish power, and the spread of the desolating Mahomedan principles as a judgment on idolatrous Christendom. He shews

3. That God foretold, that when this dispensation should be drawing to a close, and the time of the outpouring of his judgments on Christendom have arrived, there should arise another great spiritual evil in the world, which should be also persecuting in its character, which should set at nought equally all religions, exalting itself and magnifying itself against all. That this also should constitute a branch of the APOSTASY, being, in fact, a natural result of Popery. The foreshewed evil is modern infidelity. Its workings and its character were displayed in a marked manner during the revolution in France, are still exhibited very strikingly in the state of that kingdom, and in the convulsions that are to the present hour shaking and alarming Europe and the world. Truly, infidelity is the spawn of Popery; that mother of abominations ever fertile of evil is its true parent. For when men have identified Christianity with the absurdities and the follies which the APOSTATE Church has mixed up with it, and when then they are brought to see that Popery is a system dishonouring to God, and degrading to man, they conclude that Christianity itself is a fable, and reject the whole system in toto.

Scripture thus gives us as it were three distinct heads of APOSTASY, bound up together—POPERY, MAHOMEDANISM, and INFIDELITY; the two latter growing out of the former, and doomed to be partakers in its plagues. These constitute, spiritually, Babylon the Great

Sodom, and Egypt, where also the Lord was crucified. (Rev. xi. 8.) Yea, these very principles it was that nailed him to the accursed tree, and have ever since been crucifying him afresh : and either under the image of a mock deity—a wafer, a pastry-cake god—been putting him to open shame, or else utterly denying, renouncing, and blaspheming him. But while these are the heads of evil—while the Papist, the Infidel, and the Mahomedan carries the brand of

## APOSTATE

on his forehead, the expansive character of Scriptural language leads us to identify with these evils every other species of perverted or lifeless Christianity. All those that name the name of Christ, and do not depart from iniquity, though they may not carry the brand in their forehead, betray the genuine nature of the character by their lives and conduct. By their fruits we may know them ; they are branded in their right hand. (Rev. xiii. 16, xiv. 9, xx. 4.) So that whether it be the superstitious Greek Church or any similar community—whether it be the Socinian, the Unitarian, or the still more subtle Freethinker, they all constitute one UNHOLY Church, sprung from and making a common cause with Rome.

Thus as the fellowship of a common faith, of the Holy Spirit, and of Divine Truth makes the Holy Church essentially one, although perhaps temporarily, and for wise reasons, divisions to a certain extent may have been allowed to exist in it ; so does “ the fellowship of enormous abominations and mortal errors ” constitute one spiritual Babylon, doomed to consumption by the Spirit of the Lord’s mouth, and to be destroyed by the brightness of his coming. So that as the first Adam, in his guilt and in its consequences, was the figure of him that was to come, even of the holy Jesus (Rom. v. 14) ; so is the UNHOLY Church in a marvellous and striking manner the figure of the mystic body of Christ, the Church HOLY, Catholic, and Apostolic.

There is something plain, definite, and tangible in the views which are here set forward. Unquestionably the great APOSTASY and its concomitants do constitute the body, and are influenced by the spirit of the foretold Antichrist. Without going the length of saying that the Lord may not have allowed some individual or individuals in the past time : or may not be about to allow some such in the future to stand more prominently forward as head of the vast irreligious community ; without, I say, touching at all upon this point, which is disputed, certainly the body of the Apostasy is influenced by the Spirit of Antichrist ; for it disannuls the Gospel, it virtually "denies the Father and the Son," 1 John ii. 22, and is just the very evil, the coming of which was looked forward to with such fearful anxiety by the early Christian Church.

In the light of these truths, we may perceive what constitutes the force of the charge that has been so usually brought against the Pope and his Church of their being Antichrist. Such has been the ignorance prevailing on the subject, that for a series of years past, it has rather been a matter of jest than earnest, to call the Pope by that name. "The Pope is Antichrist," one would say—"Well, and what is Antichrist?" would be the reply—"The Scarlet Lady of the Revelations," would be, in all probability the answer. What the result? Just scorn and contempt. In fact, men have been using names without ideas. They have not been used to consider what Antichrist is, nor what is signified by the abominable harlot revealed in the Revelations. It is no wonder that they should not have been able to discern the nature of the relation that the Pope bears to these characters, or whether he bears any relation to them at all. But here we see 1. that Popery constitutes a great APOSTASY from the truth of the gospel. 2. That it was the cause of the \* origin of Mahomedanism which was employed

\* The Christians of the seventh century had insensibly relapsed into a semblance of Paganism : their public and private vows were

by God as an avenging judgment on its unholy parent. 3. That it did by its errors corrupt the Greek Church, and all those Churches that existed in the beginning with it. 4. That it has been the true cause of the unbelief and hardness of heart, which have distinguished the Jews for so many ages past. They could not suppose that the idolatrous system which they saw before their

addressed to the relics and images that disgraced the temples of the East; the throne of the Almighty was darkened by a cloud of martyrs and saints and angels, the objects of popular veneration; and the Collyridian heretics, who flourished in the fruitful soil of Arabia, invested the Virgin Mary with the name and honours of a goddess. Intemperate zeal and curiosity had torn the veil of the sanctuary; and each of the oriental sects was eager to confess that all, except themselves, deserved the reproach of idolatry and polytheism. In the year 569, four years after the death of Justinian, and two months after the defeat of the Abyssinians, whose victory would have introduced into the Caaba the religion of the Christians, Mahomed, the only son of Abdallah and Amina, was born at Mecca. In his early infancy, he was deprived of his father, his mother, and his grandfather; his uncles were strong and numerous; and, in the division of the inheritance, the orphan's share was reduced to five camels and an Ethiopian maid-servant. At home and abroad, in peace and in war, Abu-Taleb, the most respectable of his uncles, was the guide and guardian of his youth: and, in his twenty-fifth year, he entered into the service of Cadijah, a rich and noble widow of Mecca, who soon rewarded his fidelity with the gift of her hand and fortune. By this alliance, the son of Abdallah was restored to the station of his ancestors: and the judicious matron was content with his domestic virtues, till, in the fortieth year of his age, he assumed the title of a prophet, and proclaimed the religion of the Koran. Conversation enriches the understanding: but solitude is the school of genius. From his earliest youth, Mahomed was addicted to religious contemplation. Each year, during the month of Ramadan, he withdrew from the world and from the arms of Cadijah. In the cave of Hera, three miles from Mecca, he consulted the spirit of fraud or enthusiasm, whose abode is not in the heavens but in the mind of the prophet. The faith, which, under the name of Islam, he preached to his family and nation, is compounded of an eternal truth and a necessary fiction: "There is only one God, and Mahomed is the Apostle of God."—HIST. OF DECLINE, Vol. ix. p. 255—284.—*Quoted in Faber's Calendar of Prophecy, Vol. II. p. 394—396.*

eyes, under the name of Christianity, was deserving of any thing but their utter abhorrence. 5. We see also that it has persecuted to the death the faithful witnesses for God's truth in every age. And 6. That it is the true parent of modern infidelity, as well as of most of the divisions that exist in the Protestant Church. Such is Popery, and such have been its effects. Thus we see the gigantic system of evil, if I may so speak, which comes under the title of Antichrist or Antichristian. Here we have no laughing-stock, no nonsense, no absurdity.

#### HOW POPERY SHOULD BE DEALT WITH.

How then are we to deal with the Papists? In a manner so simple, so easy, so plain, and so satisfactory that the humblest Christian may manage the controversy against the most learned Papist. He needs no knowledge of the Fathers, none of the councils. He needs no acquaintance with the views of former controversialists. All that he need have is his Bible and a Roman Catholic Prayer Book. His Bible tells him (let him read Mede and he will see how) that God foretold a great APOSTASY of his Church, an Apostasy that should change that Church [e.e.] from the temple of God into the synagogue of Satan. If he be enlightened by the Spirit of God, let him take any one of the peculiar prayers of the Mass Book, and he will see that it is nothing more nor less than a blasphemous incantation devised by Satan for the very purpose of provoking and offending the glory of the holiness of the Lord of Hosts : let him make this plain to those that hear him. Instead of adopting this course hitherto, we have acted in a manner essentially different; we have been assailing rather the letter than the spirit of Popery ; seeking for grounds of objection to the evil in holes and corners, and in paltry particulars, instead of attacking it in its integrity ; founding our opposition either on individual grounds, or at least on something which, being essentially individual in its nature, has had,



by a tedious and unsatisfactory logical process, to be brought home to the Romish Church as its act and deed. We have, in fact, not been attacking Popery but circumstances connected with it; exhibiting blemishes which might be supposed to exist in a good system, rather than proving that "the whole head is sick, and the whole heart faint." I must say, for myself, that I am really shocked, when under a sense of the enjoyment of the full and free salvation of the gospel of Jesus, under a sense of the all sufficiency of Jesus, and of his sole sufficiency, and of the jealousy wherewith God views a giving to the creature that honour which he hath reserved for himself, and which is alone his due; I am shocked when under feelings of this sort, I read almost the very simplest and most innocent of the Popish prayers. They are monstrous, they are odious, they are hateful, they are diabolical. Take for example their prayer before Mass—let it be considered by any one gifted with the Spirit of God, and it will be evidently seen that it has been suggested by the devil for the dreadful purpose above-mentioned. It involves, no doubt, important spiritual truths, but these connected with such foul lies, that the whole must be a most offensive compound in the eye of him who is purer than to behold iniquity. I give the prayer with such observations as occur to me in the reading of it.

A PRAYER BEFORE MASS, REMARKED ON.

"O most merciful Father, who didst so love the world  
"as to give up for our redemption thy beloved Son, who  
"in obedience to thee and for us sinners, 'humbled him-  
"self even unto the death of the cross,' and continues  
"*to offer himself daily by the hands of his Priests for*  
"*the living and the dead.*" [Impious lie! Can we  
conceive any thing more likely to provoke God Al-  
mighty? If there be one thing in the world that is  
stupendously grand it is the sacrifice of Calvary—God  
manifest in the flesh, numbered among malefactors, and

dying between two thieves to redeem a fallen world. Here is something which is indeed calculated to overwhelm with awe, not merely men but the highest order of created intelligences. Here is a sacrifice which, if any thing in the world is to be regarded with trembling admiration, must be so regarded. It was finished on Calvary. There the immortal victim was once offered up. But what have we here? Why we have, truly, a Minister of the Devil—nothing more or less than a Priest of Satan, inspired by the Father of lies, coming forward with a lie in his right hand, a pastry cake, a wafer, a biscuit, presenting himself before the people in a violet-coloured stole, with theatrical pomposity, exhibiting his ridiculous biscuit, declaring that this biscuit is the essential deity, “the body and blood, soul and divinity” of Immanuel!!! and then foisting his lie into the prayers of the unhappy and benighted people. Can a greater mockery, a more horrible profanity, be conceived? Impossible. Verily, here is a brand of APOSTASY.] “We humbly beseech thee to  
 “create in us a lively faith, so that we may always assist  
 “with the utmost devotion and reverence at the most  
 “precious oblation of his body and blood *which is made*  
 “*in the Mass*, and thereby be made partakers of the  
 “sacrifice which he consummated on Calvary.” [Here we have the insulting lie again brought forward, and yet (O marvellous and astonishing mystery of iniquity!) these identical words, changing *Mass* into *Sacrament*, might be used with the utmost propriety by true Christians, with respect to the communion of the body and blood of Christ. Such is the nature of Popery, that it poisons the very truth of God itself. The words here quoted we might truly use, because there is in the Sacrament a real oblation of the body and blood of Christ. It is offered to the faithful, and they really partake of it, but in a mode totally incomprehensible by a dark Papist, and in a mode as different from that of the figment transubstantiation as heaven is different from hell. *We in-*

deed have the real presence in the Sacrament ; Papists never. The prayer proceeds :]—" In unison with thy *holy Church* and its Ministers, [say, rather, in unison with the unholy APOSTASY, and the Ministers of Satan,] " and *invoking the intercession of the blessed Virgin Mary, mother of God, and all the saints and angels, we now offer the adorable sacrifice of the Mass to thy honour and glory.*" [Most horrible ! Here we have indeed in full blow all the filthy abominations of the APOSTASY. Observe here the " doctrines concerning demons," of which Mede speaks so admirably, the most striking brand of the beast ; and then (insulting mockery !) " we offer to *thy* honour and glory"—to the honour and glory of the High and Holy One, who inhabiteth eternity, whom the heaven and the heaven of heavens cannot contain—" we offer to thy honour and glory" what ?—a biscuit, a pastry cake ; and that, dead, lifeless, and ridiculous as it is, injuriously declared to be God's eternal only begotten and beloved Son ! " We offer it ] " to acknowledge thy infinite perfections, thy " supreme dominion over all the creatures, our entire " subjection to thee, and our total dependence on thy " gracious providence ; in thanksgiving for all thy benefits, and for the remission of all our sins." [What an offering for such supposed benefits, and to such an exalted benefactor !] " We offer it for the propagation of " *the Catholic faith* ; for our *most holy Father the Pope* ; " for our archbishop or our bishop ; and for all the pastors and clergy of thy *holy Church*, that they may " direct the faithful in *the way of their salvation*;" [Fresh lies and fresh insults. Their Church is not holy, the Pope is not holy ; and so far from directing the faithful in the way of salvation, it is the blind leading the blind into the ditch]—" for the king, and for all that are " in high station, that we may lead quiet and holy lives ; " for peace and good will among all states and people ; " for the necessities of mankind, and particularly for the " congregation here present, that they may obtain every

" necessary grace in this life, everlasting happiness in the next life, and eternal rest to the faithful departed." [The more valuable the favours asked, the more gross is the insult that is conveyed in demanding them on such a ground as the divine regard to a broaden idol.] " And as Jesus Christ so ordained when he instituted, at his last supper, this wonderful mystery of his power, wisdom, and goodness ; we offer the Mass in grateful remembrance of all he has done and suffered for the love of us ; making special commemoration of his bitter passion, and his death, and his glorious resurrection, and ascension into heaven.

" O Almighty and eternal God, (for to thee alone *so great a sacrifice* [!!!] is due,) graciously accept it for these and all other purposes agreeable to thy holy will. And to render it more pleasing, we offer it to thee through the same Jesus Christ, thy beloved Son, our Lord and our Saviour, our High Priest and Victim ; and in the name of the most holy Trinity, the Father, the Son, and the Holy Ghost ; to whom be honour, praise, and glory, for ever. Amen."

Here then, reader, you have their prayer before Mass. I am sure you will agree with me, that it is just calculated to insult the Deity, and to afford the richest triumph to Satan and his angels, the adversaries of God and man.

I do venture to say, that there is scarce one of their peculiar prayers from the beginning to the end of their services, that does not indicate in some or other of the expressions used therein, the spiritual darkness by which the APOSTASY is enveloped. For example, here is a prayer to the Holy Ghost.

" Come, O Holy Ghost, unto us. Replenish the hearts of the faithful, and kindle in them the fire of thine own love. *Send us thy Spirit*, and all things shall be done ; and thou wilt renovate the face of the earth." Here is language which an enlightened man would never write. And so it is from the beginning to the end : all

their services, and all their peculiar prayers are branded with the mark of blindness and ignorance. The way then that we should deal with them is, in the forcible exhibition of the wretched state of APOSTASY into which they are fallen, through the delusion of the Devil. God foretold that his Church should make an APOSTASY. Here is a Church, every one of whose attributes, even of those that it most of all glories in, marks it out as the foretold APOSTASY. Its Catholicity, its unity, its connexion with Rome, its succession of Ministers, and the holiness that it boasts so much of, all these, as I have before stated, are in the light of the truth which Mede exhibits, changed into so many weapons wherewith to demolish it. If still in opposition to our arguments they allege the declarations of their Church against us, we are furnished with means, ten thousand times more effectively to allege the voice of the HOLY Church Catholic against them. Our Holy Church authoritatively declares, that their Church is fallen and idolatrous—that it did involve all Christendom in damnable idolatry for hundreds of years, and that it does, in the most solemn branch of its worship, hold forth to the people “blasphemous fables and dangerous deceits.” Every single thing that they pronounce as the dictate of their Church, we cast back upon them as the mere dogma of an APOSTASY. In a word, against all their doctors, however respectable, against the sentiments of individuals, however high they may rank, we exhibit the living voice of Christ’s HOLY Catholic and Apostolic Church.

In case of any thing like regular discussion or controversy between individuals, it is in this way that I think they should be dealt with ; and these are the principles on which we should go in conversing with Papists however desultorily. But I for my part, do not at all think that it is through discussions, that our duty towards the unhappy victims of Babylon can be best performed.

POPERY IN ENGLAND AND IRELAND—THE CONTRAST—THE  
DUTY OF PROTESTANTS AS WITNESSES FOR THE TRUTH  
OF GOD.

I would give my opinions on these subjects with great humility. They can derive no weight whatsoever from any thing connected with myself. They are uttered by a person without rank, fortune, or reputation. I speak simply as an humble presbyter of Christ's Holy Catholic Church, wrought up, I confess, to an intense feeling of abhorrence to Popery from the evils which he has seen it perpetrate on Ireland, and to boundless gratitude to the God of all grace, for that holy religion which he has seen shedding its benign influence on this country. If English Protestants were as intimately acquainted with Popery, and with their own privileges, as one who has witnessed for himself the true results of Popery and Protestantism, I am convinced that there would be nothing considered by them so important as stopping the progress which the APOSTASY is making here, and undoing the evils which it has already wrought. I shall, therefore, state my feelings derived from experience in this country and in Ireland.

The Roman Catholics in the Popish parts of Ireland are in the utmost state of ignorance and superstition. They have no general acquaintance with the state of the world. Indeed, the system of religion under which they live gives them wrong ideas on every subject. They do not know human nature—they do not know God or themselves. They take up their notions from their Priests, and from what falls under their immediate observation.

They see Popery triumphant among themselves. They see the population all around them pouring in thousands into their Chapels. There is scarce such a thing to be found in Ireland as a Roman Catholic who does not at least go to his Chapel once on every Sabbath-day. These Chapels are always crowded to excess. In general you will find hundreds, and sometimes thousands, ex-

cluded from want of room. They kneel even outside the Chapel doors, so that the Chapel yards are commonly filled with a crowd of worshippers, who learn by the tinkling of a bell inside the progress of the service, and are thus instructed as to the prayers which they should offer up. Contrasted with this, they see a few dozen stragglers going to attend the service at the Church, which, small as it generally is, is scarce ever anything like filled. Now the man that is even in a small degree acquainted with the workings of the human mind, may conceive what is the feeling towards Protestantism which grows up in the breast of Roman Catholics from this experience. Their Priests diligently inform them that Protestantism is every where, as to these circumstances, just what they see it to be in their own neighbourhood—the religion, in fact, of a mere fraction of the people. They tell them that England is rent to pieces by contending sects, of which they enumerate unheard of varieties. Muggletonians, Shakers, Jumpers, Southcotians, &c. &c. and that the consequence is complete demoralization. I set down the state of public opinion among the mass of the Roman Catholics of the decidedly Popish parts of Ireland from my own particular knowledge.

When Irish Roman Catholics come to England, they almost always flock together. In every great town perhaps, there will be found an Irish quarter. There the Roman Catholics live together; and they form their ideas of England from what they see around them. They are now living in England. What presents itself to their view, is, in their apprehension, the result of English Protestantism. Perhaps, the only English into whose society they are at all likely to fall, are those who are totally indifferent to any religion. They spend their Sabbaths even more irreligiously in general than they do in Ireland, going more rarely to their religious services, and seeing nothing at all of the practical workings of Protestantism. Their ears and their eyes are open to all the exhibitions of individual eccentricity that they may

see or hear. They hear of Dissenters and Methodists, New Connexion, Old Connexion, Primitive, Ranters, &c. They occasionally see a few of those amazingly wise persons, the bearded Southcotians, and they unhesitatingly conclude, from all this, that what that they heard in Ireland of English sectarianism is true. They do not see any thing in England analagous to that overflowing attendance on divine worship, which they have witnessed among themselves in Ireland; on the contrary, they see, alas! even among the decent and well-conducted, too general a disregard of Sabbath duties. In effect, there is to the eye of the unobservant, to the eye of those who do not care to observe, and much more to the eye of those who are instructed not to observe, as Roman Catholics are, there is, to such, a prevalent irreligion apparent in England.

But is such in reality the case? Does irreligion indeed prevail here? Are its practical results unfavourable to Protestantism? Most certainly, and decidedly not. Blessed be God there is an abounding piety in this country. Notwithstanding a good deal that is unfavourable, most triumphantly does the real state of England prove that Protestantism—pure Christianity, is the true source of national blessings.

There is, perhaps, no such thing to be found in English society as a private circle in which the Spirit of God has not touched the heart of some one or more, who exist as witnesses for God to those that know them. Speaking generally, I think I may truly say, that except the few who have altogether apostatized into infidelity, or some kindred error, there is not one who does not know the right standard of duty, who is not conscious to himself, if he abandons it, and who does not carry about with him a conscience that is tenderly alive to his own deviations, and, consequently, ever open to the word of admonition, and always through grace as far as we can know, likely to attend to it. Such a state of mind, generally abounding, is the true sedative of popular disturbance, the true ground of general peace and tran-



quillity, at least among the unconverted. "Bitter is not called sweet, and sweet bitter," as it is by those who go by a wrong standard, among Roman Catholics for instance, but things have their true moral appellations. In a word, the abounding of truth, and the general shining forth of light, bless the community in general, and elevate the moral standard. The mind is open to reason. It forms true notions of things. The trammels of priestcraft are not worn. The mind of man is free—and political liberty is the consequence. This is the effect of Protestantism, even upon that part of the community that is not directly under the influence of the power of religion.

But let us enter into the religious community of England, and then it is that we shall be compelled to lift up our voice in the language of praise to the Author and Giver of the blessed Gospel of the Lord Jesus Christ. What individuals have I met among the lowest orders of English Protestants,—and when I speak of the lowest orders, I use the words comparatively—the lowest orders of English Protestants are low among the high,—they stand high,—on an eminence, considered as members of the human family,—I say, what individuals have I found—how highly distinguished by the attributes that do truly dignify the human character, among the lowest orders of English Protestants ! What gravity, what sincerity, what steadiness, what wisdom, what true respectability ! and whence derived ? From the blessed Bible, and the holy influences arising therefrom. Look at the Sunday Schools overflowing in their numbers, in which the children of poorer brethren learn through the Christian kindness of the devoted servants of the Lord Jesus Christ, through their unwearied self-denial, truths that are able to make them wise unto salvation, through faith in the same Lord, to whom be glory for ever and ever. Look at the National Schools, not supported by taxation, but through the outgoings of Christian sympathy, in which we may truly say, that all that is essentially valuable in education is imparted. Look at the tens of thousands of

social assemblies that take place, I may say, nightly in cottages and school-houses, for the purpose of rendering to God the humble sacrifice of prayer and praise. And see as the result of all, good order, cleanliness, industry, filial love, parental affection, integrity in private; and as to the general weal, a genuine public spirit and patriotism that place England on the very pinnacle of national glory.

Now what I grieve is, that Papists are not made to see this. Of a truth England puts its light under a bushel. When I find myself in the midst of a congregation of Protestant worshippers in England, when I hear the swellings of the hymn of praise, or when occasionally at those Social Meetings, which are so accordant with the spirit of Christianity, I witness the godly order, and the blessed practical results of pure religion, exhibited in the exercise of mutual good will, and the interchange of Christian courtesies, I sometimes say within myself, O that such a sight as this could be presented to the eyes of poor benighted Papists, the miserable and wretched Papists of poor Ireland. Now, why might not something of this be? Make the light shine. Bear witness for God. Cry aloud and spare not. I do believe that the greatest work that has been accomplished since the time of the Reformation is at this moment in the power of the Clergy of England. What I have said already may be a clue to what I would propose as the true mode of dealing with Papists. What is that?

1. I would organize some hundreds of individuals if possible, in every place where Popery abounds—I would instruct them as to the true views that they should take of Popery—I would impress upon their minds the truths that God has in these latter days through the instrumentality of the venerable Mede and his followers, the Rev. Mr. Faber, and such like wise and Holy men, led the Church to take of Popery—I would bring them to see that theoretically Popery is a damnable APOSTASY—I would point out to them the ruin that hangs over it, and lead them to feel for the spiritual misery of its victims—

I would point out to them the nations of the earth in which it abounds as the truest specimens of its practical, temporal effects—I would dwell upon the fact that the Lord's intention with respect to the APOSTATE world is, that it shall be destroyed with the brightness of his coming—and I would urge them to feel that it is their imperative duty to be faithful witnesses for God to those that are the victims of Babylon. And having done this

2. Should I think of challenging the blind leaders, the Apostate Priests to a verbose controversy? Not I. No such thing, our business is rather with the victims. What I would do is, surrounded by those faithful witnesses, I would go into the dark places of the land, into those wretched purlieus where the Spirit of Babylon hath gathered together her victims, and there I would preach among them the everlasting gospel—there I would lift up the song of praise, and tell them the marvellous story of Salvation by Jesus full and free, and of the APOSTASY of the Roman Catholic Church. I would make them hear and know the truth. We should not go to fight or to resist, but calmly, patiently, and Christianly to endure whatsoever insults the wicked one might tempt his votaries to inflict. Such visitations we should make arrangements for, as often as it was possible : perhaps on the Sabbath, perhaps on week days, morning or evening, no matter which. In the morning, saith the Lord, sow thy seed, and in the evening withhold not thine hand, for who can tell which shall prosper, this or that, or whether they shall be bothalike. May the Lord in his infinite mercy open the hearts of the BISHOPS OF OUR CHURCH, that they may put their hand to this good work. What an army have they at their command ! Talk of armies bristling with bayonets and pikes, armed with breastplates of fire, and discharging out of the mouths of the instruments of destruction, fire, smoke, and brimstone. (Rev. ix. 17.) Our Holy Bishops have at their disposal an army ten thousand times more potent than the murderous brigades of the children of men. They have an army of

the Sons of God, who long for the onset to be made, not with might or power, but by the Spirit of the Lord.

In England this work is most of all feasible. Oh, how has God privileged this favoured land. He called forth her Church in its integrity from the midst of Babylon. Whilst he brought out merely the fragments of Churches in other places, "a thigh or a shoulder, or a choice bone," Bishops, Priests, and Deacons, altogether and at once came out in England. And what honour has he put on the English Church. He has made her the Mother Church of all the Evangelism in the world. Jew and Gentile, Scythian and Barbarian, bond and free, have to bless God for the English Church. Let England commence a work, let her make her light shine amongst the benighted Irish Papists, whom Providence has thrown within her borders, and there will stand up perhaps a mighty army of martyrs (if need be) from among them, to carry the glad tidings of salvation with ten thousand fold effect to their native land.

Never were we called to exert our Christian privileges, and our Christian powers at a crisis of more vast importance than the present. What is there that should prevent us from an instant looking out for the outpourings of judgment? The Apostle told the Thessalonians that they need not be uneasy, "shaken in mind or troubled, as supposing that the day of Christ was at hand, for, said he, that day shall not come, except there come an APOSTASY first," (2 Thess. ii. 3.) "and that man of sin be revealed whom the Lord (mark well) 1st. shall consume with the spirit of his mouth, and 2nd shall destroy with the brightness of his coming" (8 ver.) Now the Apostasy *has* come. It *has* been consumed with the spirit of God's mouth; yea, verily, the consumption determined hath been in rapid progress for hundreds of years past. What next? **DESTRUCTION WITH THE BRIGHTNESS OF HIS COMING.** O that Christian people, would awake at such a time to a sense of the importance of the obligation that is imposed on them. Open

the fifteenth chapter of the Book of Revelations, and there you have a vision of the Protestant Church. "I saw" says the prophet, "them that had gotten the victory over the beast, and over his mark, and over the number of his name." Who are these but Protestant Christians? And 1st, "they sing the song of Moses the servant of God, and the servant of the Lamb, saying, Great and marvellous are thy works Lord God Almighty, just and true are thy ways thou king of saints. Who shall not fear thee, and glorify thy name? For thou only art holy, for all nations shall come and worship before thee, for thy judgments are made manifest." Here is the general song which the Protestant Church has been singing ever since the Reformation; a song of praise and general exhortation. But the song has been sung, as it were, within *closed* tabernacles within the walls of our churches; but was there nothing further to be done? Yea, for 2ndly, "after that, I looked, and behold the temple of the tabernacle of the testimony in heaven WAS OPENED." An open testimony was given. By whom? By God's faithful WITNESSES (xi. c.) Is it not something to the purpose that *Protestants*—the word "Protestants," means *witnesses*? The providence of God moves men to give names that shall accord with the purposes of his grace. May the Lord lay these truths upon the heart of each of his faithful servants!

My humble opinion is, that instead of looking for the downfall of Popery, through the operation of discussions carried on by the agents of a society, what we, the Clergy, should do to produce this most desirable effect is, to make arrangements for a diligent and persevering system of visitation to the abodes of the benighted Roman Catholics. We should go amongst them—we should shew ourselves to them—we should affectionately and firmly warn them of their danger, point out to them their remedy, and urge upon them the importance of a speedy adoption of it. The reason on account of which I have suggested the propriety of being accompanied by a body of faithful wit-

nesses, independent of that which arises from a consideration of the increased effect that would, under God, be probably connected with the display of Christian earnestness and zeal on the part of so many, is, that effectual measures might be taken to prevent a single individual from accomplishing the work that he had in hand. I know this from experience. I do not allude to personal danger. This is a proper feeling of the importance of bearing witness for God, would enable a Christian Minister to disregard, but his mouth might be effectually stopped without the offering of any dangerous violence to his person. I need not state the manner how; I have found it to be so.

Still a Minister perhaps might not be able to organize a body of Christian people in the way that I have mentioned. Should this be the case, I consider, that it would be his duty to encounter every inconvenience, and to run the risk of every danger, rather than neglect the duty that he owes to immortal souls. May the Lord, in his infinite mercy, give to the Clergy the strength and wisdom to accomplish his purposes. Say that two or three faithful men should actually suffer the extremities of violence in bearing testimony against Popery—that, for example, they fell a sacrifice to the enmity of their adversaries, what an amazing effect would this have upon the whole Roman Catholic community. The blood of the martyrs would become once again the seed of the Church. If any thing could, such disinterested devotion to the cause of truth, would be likely to lead unhappy Papists to a serious consideration of their own doctrines, and of ours. I have greatly misinterpreted the language used by the Bishops at our ordination, if such visits to Roman Catholics be not our express duty. In the Ordination Service, the Bishop, exhorting the Priests whom he ordains, uses this language,—“We exhort you in the name of our Lord Jesus Christ, that ye have in remembrance, into how high a dignity and to how weighty an office and charge ye are called: that is to say, to be messengers,

"watchmen, and stewards of the Lord; to teach, and to premonish, to feed and provide for the Lord's family; "to seek for Christ's sheep that are dispersed abroad, "and for his children who are in the midst of this naughty "world, that they may be saved through Christ for ever."—*See the form and manner of ordering Priests in the Book of Common Prayer.\** Is not this sort of visitation the identical course that the Missionaries adopt among the Pagans in foreign lands, in India, and elsewhere? Read the very interesting account given in the "*Church Missionary Record*," for June, 1836, p. 126—135, of the valuable labours of the Rev. Mr. Knorpp, in Benares. One cannot fail to be struck with the deep impression apparently produced on the minds of the Hindoos and Mahomedans by the ministrations of that faithful servant of God. Just such in principle should be the mode of our dealing with Papists.

Independent of the effect likely to be produced by such a line of conduct on the minds of Roman Catholics, who can doubt but that the most important results would arise among another class of Christians also? May I not rather say among every class of Christians in our land. Talk as we may of the impropriety of separation from the Church, and I will go as far as any one in declaring, that I consider such separation most improper and unscriptural; still we must admit that the fault in some sort lies with ourselves. If the Church were, in point of labours and devotion to the cause of her head, what she might be, I cannot but think that Dissent would almost, if not altogether, cease. There is a degree of excellency that is commanding in its nature—that stops every mouth—in the presence of which every cavil must be hushed, or else the caviller overwhelmed with scorn. As the Church is at present, though separatists certainly entirely fail in justifying by argument the course which they adopt, still their schism finds something like countenance in our coldness and indifference. But let the Church awake from

\* See also the 66th Canon.

sleep—let her shake herself from the dust—let her put on her strength, and array herself in her beautiful garments—let her arise in the might and majesty of the Lord, and make her light to shine with bright effulgence, and shame will clothe the faces of her adversaries. No one who bears even a distant resemblance to a good man, will venture to peep or mutter against her. Let her stand forth against Popery as she should—let her shew forth to all sorts and conditions of men, a zeal according to knowledge, and according to godliness; and the lukewarm belonging to her own body also will be quickened, the wavering will be confirmed, the weak will be strengthened, and those that are good and holy will triumph and exult, with (if I may be allowed the expression,) joy unspeakable and full of glory. No doubt such would be the result. God has in his good providence arranged, that strict attention to one duty is ever accompanied with concomitant blessings. I have no doubt that this would prove to be abundantly the case in the adoption of the course that I suggest.

That course is grounded upon these three principles.

1. That the Roman Church is the Catholic Church fallen, UNHOLY, and APOSTATE.

2. That the English Church is the Catholic Church, HOLY and APOSTOLIC.

3. That it is of the utmost moment to bring these truths before the people.

**GOD FORETOLD THAT HIS WHOLE CHURCH SHOULD FALL INTO APOSTASY, AND YET, THAT THE GATES OF HELL SHOULD NOT PREVAIL AGAINST IT—THE CONSISTENCY OF THESE TWO TRUTHS ILLUSTRATED.**

I repeat it again and again, God foretold that his whole Church should fall into a state of APOSTASY; yea, to such a degree that the visible Church should seem to be for above a thousand years the synagogue of Satan. And in accordance with this truth, as our holy Church authoritatively declares in her Homilies, “learned and



unlearned, all ages, sects and degrees of men, women and children of whole Christendom, (an horrible and most dreadful thing to think,) have been at once drowned in abominable idolatry; of all vices most detested by God, and damnable to man, and that for the space of eight hundred years or more." (Hom. of Peril of Idolatry, Part III.) And yet this defalcation, this APOSTASY, was quite consistent with the other declaration, that Christ would be with his Church to the end of the world. He never left himself without witness. The stream of spiritual truth never ceased to flow in the Church. Let me use an illustration, to shew the complete consistency of those two apparently contradictory truths, to wit,—that the Church should in the great body of it be Apostate, and yet the verity of God's promise fulfilled, in its perpetual prevalence against the gates of Hell. Suppose for a moment that it had been foretold of a certain great river as it flowed along in its pride and majesty, that it should never be dried up. Now suppose that this river, through the operation of natural causes, should become exceedingly diminished in the body of its waters, so that it should dwindle down to the merest rivulet; still, if that stream, however narrow, continued to flow incessantly, until at length the outpouring of the rains of heaven swelled it again to its primitive greatness and glory, and that it should subsequently continue thus to flow on for ever, it could not be said that the prophecy had failed, and thus stamped the prophet with the character of falsehood. On the contrary, there would not be the least ground for such a charge. May we not ask whether his truth would not be more clearly exhibited from the fact, that when the danger of failure was to be apprehended, the prediction still held good. And would it not be still more confirmed, if, on looking narrowly into his prediction on the subject, all the essential circumstances, the mode, the manner, and the degree; the time of the origin, and the duration of the diminution, were found to be clearly set forth. I say, would not this

most strikingly confirm the truth of the prophet? Beyond a doubt it would. And if it would, will not the same thing hold good with respect to the truth of that greatest of all prophets, who foretold at once the duration of his Church, and the rise of the APOSTASY whereby that spiritual church dwindled away to every thing but utter extinction? Of course it will. Now in using this illustration, I do not indulge the sportiveness of fancy, but I speak on hints afforded to me by the Holy Ghost. Jesus Christ himself declared of those that believe in him, that "out of their belly\* should flow rivers of living water." And the Spirit interprets the figure, saying, "this he spake of the Spirit, which they that believe on him should receive." (John vii. 38, 39.) And no doubt the Holy Ghost spake of this same spiritual and living water, when he said (Psalm xlv. 4) "there is a river, the streams whereof shall make glad the city of God, the Holy place of the tabernacles of the Most High." What does the city of God here mean but the Church of God? and what river is here alluded to, but the refreshing outpourings of the water of life, from the hearts of faithful people? Now this river never ceased to flow through the Church, although certainly we allow that it had dwindled to the narrowest possible dimensions. But then this very diminution was foreshewed. In Rev. xi. the Holy City (ver. 2) is said to be given to the Gentiles, to be trampled under foot for a set time, (to wit, mystically spoken, 1260 years) and "I will give power, said the Holy Ghost, to my two witnesses, and they shall prophecy clothed in sackcloth."

Now, why *two* witnesses. 1st, Because two witnesses at least were required under the law to establish any testimony.—Deut. xvii. 6. 2ndly, Because two witnesses were held to be sufficient to confirm even the most important testimony. The words "two witnesses" then are used

\* *Απο του κοιλου*, from their hollow, i. e. from their breast, from their heart.

to signify that during the APOSTASY there should be just a sufficiency of faithful persons, and no more than a sufficiency existing in the Church, to maintain unimpeachably the truth of God. Oh, the wisdom of God! who hath known the mind of the Lord, or who, being his Counsellor, hath taught him, for of him, and by him, and through him are all things, to whom be glory for ever and ever.

#### ON THE NAME OF THE BEAST.

Connected with the attention which the Lord hath stirred up his people at this time to give to these important truths, I think it cannot be considered as unimportant that he hath led us to see the remarkable appropriateness of the word

## APOSTATE

α	π	ο	ς	α	τ	η	ς
1	80	70	6	1	300	8	200
666							

as expressing the mark of the beast, and the number of his name. It is a fact, that many other words when counted in the same way, give the same number, and almost all these words point at the Romish Church. My own impression is, that the Spirit of God designed this. The word "APOSTATE" however would seem to me to be that intended to arouse attention, and strike the mind in these our days.

With respect to this enigmatical mark or riddle, Scripture gives us a few important notes. 1. It is said "here is *wisdom*, let him that hath *understanding* count the number of the beast." This implies that there would be something recondite or hidden—something not quite plain as to the manner in which the word should give the required number. 2. It is said,—"it is the number of a man," i. e. it is a number to be derived from the name or appellation of a man, not from the name or appellation of a thing—*Apostasy* is the name or appella-

tion of a thing, *Apostate* is the name or appellation of a man : similarly *manufacture* is the name or appellation of a thing, *manufactory* the name or appellation of a place. *Manufacturer* the name or appellation of a man. 3. His number is 666. It is natural to suppose that the word should be found in that language, in which it is described, and in which the New Testament is written ; that is, the Greek, all the Letters of which have a numerical force. Now the word proposed, answers all the conditions. It requires some "understanding" to see its suitableness ; for it may be spelt in a manner, in which it would give quite a different number. It is the name or appellation of a man, and when spelt in the way in which we spell it, it precisely answers the numerical condition. APOSTATE then is the mark of the beast, and its number is the number of the beast. I believe its suitableness was first observed by Mr. Archdeacon Wrangham. It has been strongly supported and maintained by Mr. Faber, in his *Sacred Calendar of Prophecies, Book V. Chap. IV.* and there can be no doubt that it is most appropriate, suitable, and striking. The Rev. Reginald Rabett, A.M. of Queen's College, Cambridge, has however written a book, in which he objects against this word. I have read his arguments. They are worth just not a straw ; they are not worth a fig. Had the Epsemon been nothing but an arithmetical number, had it never been used as any thing else till of late years, and now universally understood by all the world, to be the contraction for two letters—had this been the case, still his arguments would have been without validity. No, the brand of APOSTATE is burnt broad and deep into every Popish forehead on earth. May the Lord quicken the victims to discover their danger, and to fly from it before it is too late.

Perhaps some of my readers may be curious to know how Roman Catholic writers meet the argument of Mede, identifying their Church with the Apostasy foretold in Scripture. I confess that for my own part I am

not very extensively acquainted with their writings, and moreover I have very little desire to become so. I have read however that knavish book "Milner's End of Controversy" with a considerable degree of attention, some two or three times. Verily it is a knavish book! This Dr. Milner combats Protestantism all through upon the hypothesis that it stands simply on the supposed existence of the sole right of private judgment: and I do freely allow, that he shews beyond a doubt, that Protestantism must be both unreasonable and unscriptural if it be built on such a basis. In combatting then the private judgment system as it is ordinarily understood, he is triumphant, I admit. But does he maintain Romanism against Mede's view? Does he succeed in overturning Mede? Not a whit. He merely touches the subject passingly in a \*

\* I give the main part of the chapter in which the matter is referred to by way of note:—He says, "I must begin with the inquiry, whether the Pope be really and truly, 'The Man of Sin, and the Son of Perdition,' described by St. Paul, 2 Thes. ii. 1, 10; in short, 'The Antichrist spoken of by St. John,' 1 John ii. 18, and called by him, 'A beast with seven heads and ten horns,' Revel. xiii. 1, whose See or Church is 'the great harlot, the mother of the fornications and abominations of the earth.' Ibid. xvii. 5. I shudder to repeat these blasphemies, and I blush to hear them uttered by my fellow-Christians, and countrymen, who derive their Liturgy, their Ministry, their Christianity and civilization, from the Pope and the Church of Rome; but they have been too generally taught by the learned, and believed by the ignorant, for me to pass them by in silence on this occasion. One of Bishop Porteus's colleagues, Bishop Halifax, speaks of this doctrine concerning the Pope and Rome, as long being 'the common symbol of Protestantism.' Certain it is, that the author of it, the outrageous Martin Luther, may be said to have established Protestantism upon this principle. He had at first submitted his religious controversies to the decision of the Pope, protesting to him thus: 'Whether you give life or death, approve or reprove, as you may judge best, I will hearken to your voice, as to that of Christ himself; but no sooner did Pope Leo condemn his doctrine, than he published his book 'Against the execrable Bull of Antichrist,' as he qualified it. In like manner, Melancthon, Bullinger, and many others of Luther's followers, publicly maintained, 'that the Pope is Antichrist,' as

single chapter; the view evidently embarrasses him, and he meets it mainly by the *argumentum ad verecundiam*—an appeal to our modesty, forsooth,—“what a shame it is to call so venerable a Church as the Roman is, Apostate;” and by dwelling at length upon the differences which exist

did afterwards Calvin, Beza, and the writers of that party in general. This party considered this doctrine so essential, as to vote it an *Article of Faith*, in their Synod of Gap, held in 1603. The writers in defence of this impious tenet in our island, are as numerous as those of the whole continent put together, John Fox, Whitaker, Fulke, Willet, Sir Isaac Newton, Mede, Lowman, Towson, Bicheno, Kett, &c., with the Bishops, Fowler, Warburton, Newton, Hallifax, Hurd, Watson, and others, too numerous to be here mentioned. One of these writers, whose work has just appeared, has collected from the Scriptures a new, and quite whimsical system, concerning Antichrist. Hitherto, Protestant expositors have been content to apply the character and attributes of Antichrist, to a *succession* of Roman Pontiffs; but the Rev. H. Kett, professes to have discovered, that the said Antichrist is, at the same time, every Pope who has filled the See of Rome since the year 756, to the number of 160, together with the whole of what he calls ‘the Mahometan power,’ from a period more remote by a century and a half, and the whole of infidelity, which he traces to a still more ancient origin than even Mahometanism.

“That the first Pope, St. Peter, on whom Christ declared that he built his Church, Matt. xvi. 18, was not Antichrist, I trust I need not prove; nor, indeed, his third successor in the Popedom, St. Clement; since St. Paul testifies of him, that *his name is written in the book of life*, Phil. iv. 3. In like manner there is no need of my demonstrating, that the See of Rome was not the Harlot of Revelations, when St. Paul certified of its members, that their *faith was spoken of throughout the whole world*, Rom. i. 8. At what particular period, then, I now ask, as I asked Mr. Brown, in one of my former letters, did the grand Apostasy take place, by which the Head Pastor of the Church of Christ became his declared enemy; in short, the Antichrist, and by which the Church, whose faith had been divinely authenticated, became *the great harlot full of the names of blasphemy*? This revolution, had it really taken place, would have been the greatest, and the most remarkable, that ever happened since the deluge. Hence, we might expect, that the witnesses, who profess to bear testimony to its reality, would agree as to the time of its taking place. Let us now observe how far this is the fact. The Lutheran Braunbom, who writes the most copiously, and the most confidently of

among Protestant commentators on the subject. As to the first point, we must be content to take to ourselves the shame of hardheartedness. And as to the second, namely, that Popery cannot be the Apostasy because Protestants have differed as to the mode in which it is foretold,

this event, tells us, that the Popish Antichrist was born in the year of Christ, 86, that he grew to his full size in 376, that he was at his greatest strength in 636, that he began to decline in 1086, that he would die in 1640, and that the world would end in 1711. Sebastian Franciscus affirms, that Antichrist appeared immediately after the Apostles, and caused the external Church, with its faith and sacraments, to disappear. The Protestant Church of Transilvania published, that Antichrist first appeared A.D. 200. Napper declared that his coming was about 313, and that Pope Silvester was the man; Melancthon says, that Pope Zozimus, in 420, was the first Antichrist; while Beza transfers this character to the great and good St. Leo, A.D. 440. Fleming fixes on the year 606 as the year of this great event; Bishop Newton on the year 727; but all agree, says the Rev. Henry Kett, 'that the Anti-Christian power was fully established in 757, or 758.' Notwithstanding this confident assertion, Cranmer's brother-in-law, Bullinger had, long before, assigned the year 763 as the era of this grand revolution, and Junius had put it off to 1073. Musculus could not discover Antichrist in the Church till about 1200, Fox not till 1300, and Martin Luther, as we have seen, not till his doctrine was condemned by Pope Leo in 1520.—Such are the inconsistencies and contradictions of those learned Protestants, who profess to see so clearly the verification of the prophecies concerning Antichrist in the Roman Pontiffs. I say, *contradictions*, because those among them, who pronounce Pope Gregory, or Leo the Great, or Pope Silvester, to have been Antichrist, must contradict those others, who admit them to have been respectively Christian Pastors and Saints. Now what credit do men of sense give to an account of any sort, the vouchers for which contradict each other? Certainly none at all.

Nor are the predictions of these egregious interpreters, concerning the death of Antichrist, and the destruction of Popery, more consistent with one another, than their accounts of the birth and progress of them both. We have seen above, that Braunbom prognosticated, that the death of the Papal Antichrist would take place in the year 1640. John Fox foretold it would happen in 1666. The incomparable Joseph Mede, as the Bishop of Halifax, calls him, by a particular calculation of his own invention, undertook to demonstrate that the Papacy would be finally destroyed in 1653.

I ask what should we think of this manner of meeting any of the truths that are received among men ? For example, we assert that the earth goes round the sun in its annual progress. How should this opinion be met ? How combatted ? How disproved, if false ? Surely by establishing contrary truths or by the exhibition of falsehood in our arguments. But what should we think of the man, or the party, who should say it is impossible that we should be right, because Copernicus, who invented the system, held that it took one particular number of days, hours, and minutes to complete the revolution ; Newton differed from him, Halley from both, &c. &c. Whether any of these particulars are so or not, I do not quite remember, nor does it make any matter. The supposition abundantly illustrates the nature of the answer, which the ablest of the Roman Catholic

The Calvinist Minister, Jurien, who had adopted this system, fearing that the event would not verify it, found a pretext to lengthen the term, first to 1690, and afterwards to 1710. But he lived to witness a disappointment at each of these periods. Alix, another Huguenot preacher, predicted that the fatal catastrophe would certainly take place in 1716. Whiston, who pretended to find out the longitude, pretended also to discover that the Popedom would terminate in 1714 ; finding himself mistaken, he guessed a second time, and fixed on the year 1735. At length, Mr. Kett, from the success of his *Antichrist of Infidelity* against his *Antichrist of Popery*, about twenty years ago (for he feels no difficulty in *dividing Satan against himself*, Matt. xii.) foretold that the long wished for event was at the eve of being accomplished ; and Mr. Daubeny having, with several other preachers, witnessed Pope Pius VI. in chains, and Rome possessed by French Atheists, sounds the trumpet of victory, and exclaims, all is accomplished. In like manner, G. S. Faber, in his two Sermons, before the University of Oxford, in 1799, boasts that 'the immense Gothic structure of Popery, built on superstition and buttressed with tortures, has crumbled to dust.' Empty triumphs of the enemies of the church ! They ought to have learned from her lengthened history, that she never proves the truth of Christ's promises so evidently as when she seems sinking under the waves of persecution : and that the chair of Peter never shines so gloriously as when it is filled by a dying Martyr, like Pius VI. or a captive confessor, like Pius VII. ; how triumphant, for a time, their persecutors may appear !" — *Münster's End of Religious Controversy*, pp. 464—8.



controvertists gave to the principles of Mede. Indeed I cannot conceive how Papists can possibly meet the argument. They cannot attempt to say that God did not foretell a great APOSTASY in his Church. The language of Scripture is so express on this point, that it cannot be gainsayed: and then if they admit that an Apostasy was foretold, but attempt to make it out that the Protestant Church is that Apostasy, they are met at every point. 1. The Protestant Church does not forbid marriage, nor command to abstain from meats, therefore *it* cannot be the Apostasy. 2. The Protestant doctrines did not come in PRIVILY. Our protestations against the errors of Popery were public, open, and avowed. 3. The Protestant Church never had universal sway so as that it could be said to have obliged *all* both small and great, rich and poor, free and bond, to receive its mark and number. (Rev. xiii. 16.) And 4. The Protestant Church never had its head at Rome. It never could be described as that great city, built on seven hills, which reigneth over the kings of the earth. (Rev. xvii. 9. 18.) For all these reasons the Protestant Church cannot possibly be the foretold Apostasy. To deny, then, that God foretold a great Apostasy of his Church, is to deny that it is pitch dark at midnight, and to say that our Church is the Apostasy, is to assert that the sun, in the brightness of his shining, diffuses nothing but blackness and cold. Let them but allow the unquestionable truth that God foretold a great Apostasy of his Church, which they cannot deny, and Popery must presently be admitted to be a system engendered in Hell, for the perdition of the human race. Oh that God may in his infinite mercy awaken unhappy Roman Catholics to a sense of their danger, and lead them to an instant retreat from it!

THE REAL POINT AT ISSUE BETWEEN US AND THE PAPISTS—  
THE ONLY VALID OBJECTION WHICH THEY COULD BRING  
AGAINST US TREATED OF.

It will be seen all through, then, that I urge the importance of meeting Roman Catholics, not as though we were

mere individual separated Christians, but as Members of the HOLY Catholic Church. By adopting this course, all the advantages which they justly assert to belong to that Church we may at once demand for ourselves as being of that holy Church indeed, at the same time most forcibly denying, that they have any the slightest title to them, inasmuch as their Church is a foretold APOSTASY. Hence the controversy between us and the Papists, if carried on on proper principles, would assume an essentially different aspect from that which it has of late borne : we should still be able to urge home the peculiar errors of the system as arguments against it ; we should still be called upon to exhibit the monstrous abominations involved in their false doctrines of Purgatory, Transubstantiation, Prayers to Saints and Angels, Image Worship, &c. ; but then we should urge these objections scripturally, in the way that our admirable Mede does. The objections will derive tenfold force from the unquestionable fact that a great APOSTASY has been indeed foretold.

Under this system of proceeding we shall not be compelled to fly from any of the formularies of our Liturgy : for example, the absolution in the service for the Visitation of the Sick. We will not allow Papists to question the propriety of this absolution. We may insist upon its propriety, if it be legitimately used, as it is in our Church, and, at the same time, assert the essential difference between our use of the absolution and their abuse of it. It is one thing for the HOLY Church to exercise its legitimate privilege, and quite another thing for an UNHOLY Apostasy to prostitute the same to the services of Mammon and Beelzebub. Hence the texts (John xx. 22, 23. Matt. xviii. 18.) supporting the title of the Church to absolve penitents, of which Papists have hitherto made such crafty use will be wrested from them, and we shall be no longer beaten with our own weapons.\* In effect,

\* To shew what I mean, I here insert a passage from "The grounds of the Catholic Doctrine," before quoted, a book in general use among the Roman Catholics of Ireland.

while we shall be able to hold all that was strong on the Protestant side of the controversy as hitherto carried on, we shall be delivered from every thing that was weak in it, and most effectually turn all the weapons of the Roman Catholics against themselves. Their only hope under these circumstances, will be to unchurch us.

It is well known that our Church agrees with the Church of Rome, with the Greek Church, with the Syrian Church, with the Moravian Church, and I dare say, with others also existing in the present day, that in order to the possession of due ecclesiastical power, it must be derived by due Episcopal succession from the Apostles. If there be such an Episcopal succession in a Church the Roman Catholic authorities acknowledge the Apostolicity of that Church, even though they may think themselves compelled to deny its orthodoxy. This is the case of the Greek Church, and of some of the Eastern Churches. Our Church

"Q. What Scripture have you to prove that the Bishops and Priests of the Church have power to absolve the sinner that confesses his sins with a sincere repentance?

"A. John xx. 23, 23, 'Receive ye the Holy Ghost: whose sins ye remit, they are remitted unto them; and whose sins ye retain, they are retained. Matt. xviii. 18. Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven.' Which text Protestants seem to understand in the same manner as we, since in their common prayer book, in the order for the visitation of the sick, we find this rubrick. 'Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession the Priest shall absolve him (if he humbly and heartily desire it) after this sort.

'Our Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: and by his authority, committed to me I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.' " p. 34.

This single quotation will serve in the strongest manner to shew, that the mode in which the controversy has been conducted in past times, has been such as to compel us to abandon our principles, and to resign what might be vantage ground.

claims to have in it such a regular Apostolic succession : and if it have, the Roman Catholics on their own principles cannot deny that it is a Church. In order that my readers may trace the line of Bishops in the English Church up to the very time of the Apostles, I shall here give a list of the Archbishops of Canterbury, reaching from the present time up to Augustine, who was the first of these Archbishops. Though that succession might be traced in a variety of ways, this is the most simple way whereby it can be effected : for all the streams of succession in the Church of England flow through the Archiepiscopate of Canterbury.

## CATALOGUE OF ENGLISH BISHOPS FROM THE APOSTLES.

The present Archbishop of Canterbury is the Most Reverend Doctor William Howley, who acceded in 1828, and was preceded by Dr. Sutton, he by Dr. Moore, he by Dr. Fred. Cornwallis, by Dr. Thos. Secker, by Dr. Thos. Herring, by J. Potter, by Wm. Wake, by Thos. Tennison, A.D. 1715 : by John Tillotson, by W. Sancroft, by Gil Sheldon, by W. Juxon, by William Laud, by George Abbot, by R. Bancroft, by J. Whitgift, A.D. 1603 ; by Edmund Grindall, by Matthew Parker, by Reginald Pole, by Thomas Cranmer, by W. Warham, by Henry Dean, A.D. 1502 ; by J. Morton, by Thos. Bourchier, by John Kemp, by John Stafford, by H. Chicheley, by Thos. Arundel, A.D. 1413 ; by W. Courtney, by Simon Sudbury, by Simon Langham, by Simon Islip, by Thomas Bradwardin, by J. Stratford, by Simon Mepham, by Walter Raynold, by Robert Winchelsea, A.D. 1313, by John Peckham, by Robert Kilwardby, by Boniface, by St. Edmund, by Richard Wethershed, by Stephen Langton, by Hubert Walter, A. D. 1204 ; by Reginald Fitzjocelin, by Baldwin, by Richard, by Thos. a Beckett, by Theobald, by William Corbeil, by Rodolphus, by Anselm, A.D. 1109 ; by Lanfranc, by Stigand, by Robt. Gemetic, by Eadsinus, by Agelnoth, by Livingus, by Elphegus, who was massacred by the Danes ; by Alpheg,

A.D. 1006 ; by Siricius, by Ethelgar, by Dunstan, by Odo, by Wilfhelm, by Athelm, by Plegmund, A.D. 917 ; by Athelred, by Celnoth, by Theogild, by Wulfred, by Athelard, A.D. 806 ; by Lambert, by Bregwin, by Cuthbert, by Nothelm, by Tatwin, by Britwald, A.D. 731' ; by Theodore, by Adeodatus, by Honorius, by Justus, by Mellitus, by Laurence, by Augustine, who was first nominated to the high office with the consent of Ethelbert, King of Canterbury, in 611, and ordained to his Ecclesiastical dignity by Gregory I., Bishop of Rome, who himself was preceded by Pelagius II., and he by Benedict I., who by John III., by Pelagius I., by Vigilius, by Sylverius, by Agapetus I., by John II., by Boniface II., by Felix IV., by John I., by Hormisdas, by Symmachus, A.D. 514 ; by Anastasius, by Gelasius, by Felix III., by Simplicius, by Hilarius, by Leo the Great, by Sixtus III., by Celestine I., by Boniface I., by Zosimus, by Innocent, by Anastasius, A.D. 402 ; by Syricius, by Damasus, by Felix II. by Liberius, by Julius, by Mark, by Sylvester, by Melchiades, by Eusebius, by Marcellus, by Marcellinus, A.D. 304 ; by Caius, by Eutychianus, by Felix, by Dionysius, by Sixtus II., by Stephen, by Lucius, by Cornelius, by Fabianus, by Anterus, by Pontianus, by Urban, by Callistus, by Zephyrinus, A.D. 219 ; by Victor, by Eleutherius, by Soter, by Anicetus, by Pius I., by Hyginus, by Telesphorus, by Xystus, A.D. 127 ; by Alexander, by Evaristus, by Clemens, mentioned in Philippians, iv. 3 ; by Anacletus, by Linus, mentioned in 2 Timothy, iv. 21 ; by Peter and Paul.\*

It will be proper to make a few observations on the above list.

1. As we learn, from the judicious work of Dr. Mason, who wrote in the reign of James I. there is a

\* I have taken this list from Tables appended to Mosheim's *Ecc. Hist.* The merely English part of it, however, may be found at the commencement of the history of every Session of Parliament, in Cobbett's *Parliamentary Reports*, continued by Hansard.

register of the Bishops kept in each see, stating by whom each Bishop was ordained. But since all the dioceses were constituted subsequently to that of Canterbury, it is pretty plain that the first Bishop in each will have derived his functions from that metropolitan, so that the exhibition of succession in that alone is all that is required for perfect satisfaction.

2. I would remark, also, that the Apostolic derivation of authority is much clearer in the Church of England, than in the Church of Rome itself. Previously to the ordination of Augustine, the first Archbishop of Canterbury, things were tolerably orderly at Rome. But the increase of power and authority arising from the decree of Phocas, which proclaimed the Bishop of Rome "Universal Bishop," and which ultimately led to his becoming a temporal prince, brought about the results which usually accompany great wealth, honour, and eminence, to wit,—ambitious strugglings, wars, and strivings, in order to obtain the valuable prize. Whilst the Bishops of Canterbury, therefore, quietly succeeded each other during the course of centuries, grievous schisms, occasionally accompanied by bloody wars, prevailed at Rome. There were Popes and Antipopes. Sometimes two, and sometimes three, asserted their claim to the honour. We find one residing at Rome, and another at Avignon, in France, so that to the present day there ought to be a doubt with the Priests of the Roman Church, as to how Apostolicity has been continued to them. All this while, as I said before, things went on quietly and soberly (that we may speak by comparison) in England, the Bishops being usually ordained in this country. So that, sunk in Apostasy, in point of doctrine, as our Church certainly was, it was at least a vast deal more orderly and regular than the Roman Church, and the succession in it much more clearly marked.

As it is by the single fact of supposed unquestionable Apostolical succession in it, that the Roman Church maintains its authority over its votaries, it is no wonder that it

sets a very high store by that abused privilege. And we need not feel much surprise that it should entertain a great jealousy towards the English Church in this respect. That a Church which it counts schismatic and heretical, should be able to claim Apostolic authority, grounded upon that sort of succession in which Rome herself glories (in our part of the world (e. e.) at least) exclusively, is to Romanists a matter of a very grievous character, and consequently it has ever been their anxious desire to invalidate our orders. But this, as I said before, even on their own principles they could not do, if we could demonstrate a due succession in our Bishops: such, for example, as is apparent in the list given above. There is, however, one thing in our Church on which they hang an objection, and it is this:—After the death of Queen Mary, of bloody memory, when Elizabeth succeeded to the throne, all the existing Bishops of England, I believe without exception, refused to recant the errors of Popery. New Bishops, consequently, had to be appointed; but there was a difficulty found in procuring Bishops to ordain them. Dr. Matthew Parker was nominated to the Primacy, that is, he was nominated by the Queen to be Archbishop of Canterbury; but, I repeat, there was some difficulty found in obtaining Bishops to ordain him. But this was only a *difficulty*. There were found, duly consecrated, Miles Coverdale, who, in King Edward's time, was Bishop of Exeter; William Barlow, who was, in King Edward's days, Bishop of Bath and Wells, and, at the time of Dr. Parker's ordination, elect of Chichester; John Scorey, in King Edward's time Bishop of Chichester, and, at the time of the said ordination, elect of Hereford; and John Hodgeskin, suffragan of Bedford, not to mention others. These four, however, as we are told, were engaged in the ordination of Archbishop Parker, and Bishop Scorey preached the ordination sermon.\* I say, then, the

\* See Bishop Bedell's Letter to Wadsworth, a Spanish Roman Catholic Priest, in Burnett's Life of Bedell, p. 459. London, 1692.

difficulty was got over. Nevertheless, the existence of it has given rise to a Popish lie, which, forty or fifty years after the ordination of Archbishop Parker, (alas!) an Irish Jesuit, of the name of Christopher Holywood, or Christopher from Holywood, ventured to put in print; and this was the lie:—He says that no Bishop could be found to ordain Archbishop Parker; but that there was a Roman Catholic Bishop of Landaffe, a simple old man, whom they hoped to entice to perform the ceremony of laying on of hands; that, in order to tempt him to this, they prevailed on him to go to the Nag's Head Tavern, and there, when he was warm with drink, they expected to induce him to go through a ceremony of consecration, although he, Christopher, gives it out, that they did not even succeed in this, for that the old man would *not* be taken in; and that afterwards a mock ordination took place.\* To this fable, so inconsistent, so improbable, they have persuaded their deluded followers to give credence. It is repeated again and again in their Magazines, and perhaps I may say universally

\* I give the story as found in the book of the narrator.—“Principio regni Elizabethæ creandi erant Episcopi sectarii: Candidati convenerunt Londini in quodam Hospitio plateæ Anglicæ dictæ Cheapside, ad insigne capitis Manni, et una ordines collaturus Landauensis Episcopus, homo senex et simplex; quod ut intellexit Bonerus tunc decanus Episcoporum in Anglia, misit e turri Londinensi (ubi religionis causa detinebatur) capellanum suum, qui Landauensi proposita excommunicationis pœna prohiberet novos candidatos ordinare: ea autem denuntiatione terribus Landauensis, pedem retulit, multiplicique tergiversatione usus, sacrilegam vitavit ordinationem. Hic furere Candidati; Landauensem contemnere, nova quærere consilia; quid plura? Scoreus Monachus (post Herefordensis Pseudo-Episcopus) cæteris; ex cæteris quidam Scoreo manus imponunt, fiuntque sine Patre Filii, et Pater a Filiis procreatur, res sæculis omnibus inaudita. Quod D. Thomas Neale Hebraicus Oxoniæ lector qui interfuit antiquis confessoribus, illi mihi narrarunt, et fidem astruit quod in comitiis postea sancitum fuit, ut pro legitimis Episcopis haberentur Parlamentarii isti.” *From Holywood de invest. Christ. Eccles., cap. 4, quoted in Mason on the Consecration of the Bishops, p. 268.*



believed among the lower orders of Papists. In fact, you can scarcely begin to converse with a Roman Catholic of that grade, who will not at once cast up against you, that the first of our Bishops received a mock consecration at the Nag's Head Tavern.

Now it will be well, in answer to these calumnies, to give a plain narrative of the circumstances connected with the ordination of Archbishop Parker.

#### ORDINATION OF ARCHBISHOP PARKER.

Queen Mary died on the 17th of November, 1558. The same day died Cardinal Pole, Archbishop of Canterbury; and the very same day Queen Elizabeth was proclaimed. The Queen, through the grace of God, was disposed to assent to the godly feelings of the wise part of the nation, with respect to Popery. The earliest acts of her reign sufficiently indicated this intention. Accordingly the Popish Bishops all, with one exception, set themselves against her, and were deposed from their dignities.

The See of Canterbury continued void for some time, until the Dean and Chapter having received the *conge d'elire* (the usual mandate) from the Queen, elected Dr. Parker for their Archbishop, proceeding in the usual way. After the election was duly performed, and signified according to law, the Queen sent her letters patent for his confirmation and consecration to seven Bishops, whose names we shall here set down, and so much of the Royal instrument as is necessary :—

<p>“ ELIZABETH, by the “ grace of God, &amp;c., to “ the Rev. Fathers in “ Christ,</p>	{	<p>Anthony Llandaff. William Barlow, formerly of Bath, now Bishop elect of Chichester. John Scorey, formerly of Chichester, now elect of Hereford. Miles Coverdale, formerly of Exeter. John, the Suffragan Bishop of Thet- ford. John, Suffragan of Bedford. John Bale, Bishop of Ossory.</p>
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"That you, or at least four of you, do effectually confirm the said Matthew Parker, elected to be Archbishop and Pastor of the Cathedral and Metropolitcal Church of Christ, at Canterbury aforesaid, as is before mentioned. And that you do effectually confirm the said election, and consecrate the said Master Matthew Parker, Archbishop and Pastor of the said Church, and perform all and every thing which belongs to your pastoral office in this respect, according to the form of the statutes set out and provided."\*

All these Bishops except one (Llandaff) had been in exile. We may conceive with how much satisfaction they heard themselves summoned by the Queen of England to set their hands to that good work, on account of which they would willingly have suffered the loss of all things. Accordingly Archbishop Parker was consecrated by four of them, at the Chapel in Lambeth; and the following is a copy of the registry that was made of the transaction :—

† Anno 1559, Matthew Parker consecrated	} William Barlow, John Scorey, Miles Coverdale, John Hodgeskin.
Archbishop of Canterbury, Dec. 17th, by	

But it may be asked, were these consecrating Bishops themselves regularly ordained Bishops? Yes, two of them were ordained in the reign of King Henry VIII., and two in the days of King Edward VI.

Those in King Edward's time were John Scorey and Miles Coverdale. They were ordained both in one day. Here follows a copy of the record made of their consecration :—

John Scorey and	} Consecrated the 10th	} Thos. Canterbury, Nicholas London, John Bedford.
Miles Coverdale,		

They were both very learned men      Circumstances

\* Royal letters patent from the registry of the Archbishop of Canterbury (Parker), folio 3, and the same record is to be found in the Chancery.

† Ex registro Matt. Park, tom. 1, folio 2 & 10.

have made the character of Coverdale, distinguished as a translator of the Bible, known to all my readers. His fame and renown caused the King of Denmark to write earnestly unto Queen Mary that she would send him unto him, which she did. Does it not appear a wonderful thing, that he, to whom, under God, this kingdom is most indebted for the Bible as we have it at the present day, should be also spiritual father to the Clergy of the Church of England?

Bishop Scorey was distinguished for his learning. When the disputation was appointed, in Queen's Elizabeth's reign, with the Popish Bishops, he was the first and principal man named on the Protestant side.

John Hodgeskin, suffragan of Bedford, was consecrated in King Henry's time. He was one of the consecrators who ordained Bishop Thurlby, who was engaged in the consecration of Cardinal Pole. (Mark this!) The following is a copy of the record of his consecration:—

John Hodgeskin, suffragan of Bedford, con-	} John Lond. John Roff. Robert Asaph
secrated the 9th December, in the 29th of	
Henry VIII., by.....	

Perhaps my readers may desire to know what suffragan Bishops were. They were, in fact, assistant Bishops—true Bishops in every sense of the word, differing alone in this from ordinary Bishops, that the places to which they were assigned as suffragans, were cut off from the Dioceses of other Bishops, and were legally considered as still belonging to them. The following passage on the subject of such Bishops is taken from Bellarmine, a great Roman Catholic authority: \* “Suffragans are true Bishops, because they have both ordination and jurisdiction, although they are not possessed of a Church of their own.”

The other consecrating Bishop was Barlow. He was

\* Respondeo suffraganeos esse veros Episcopos, quia et ordinationem habent et jurisdictionem, licet careant possessione propriæ ecclesiæ,—De sacr. conf. Lib. 2. c. 12.

consecrated in the reign of Henry VIII. The registry of his consecration appears to have been lost—a circumstance by no means surprising, when we consider the character of those times. There cannot, however, be the least question made of his true Episcopal character. He was a man of distinguished note, famed, as Bale\* writes, for his learning, in consideration of which he was advanced to be Prior of Bisham†, in Henry's time, and thence elected to the Bishopric of St. Asaph‡, which election was confirmed the 23rd of February, 1535, and soon after was preferred to the Bishopric of St. David's,§ where he continued all the days of King Henry, duly discharging all things belonging to the order of a Bishop, Episcopal ordination as well as the rest. He was translated by King Edward to the Bishopric of Bath and Wells, and by Queen Elizabeth promoted to Chichester.

Thus, then, we see that Archbishop Parker was consecrated in a manner perfectly satisfactory, and against which none but one determined to close his eyes against the light can make the least objection.

## CANONICAL DESCENT OF ARCHBISHOP PARKER.

In order to make the matter quite plain, I shall here give the Episcopal line and succession of the above-named Archbishop, shewing that he was canonically descended from such Bishops as were consecrated in the days of Henry VIII., which our adversaries acknowledge to be canonical:—

	<table><tr><td>William Barlow, John Hodgeskin, consecrated</td><td>} in the time of Henry VIII.</td></tr></table>	William Barlow, John Hodgeskin, consecrated	} in the time of Henry VIII.								
William Barlow, John Hodgeskin, consecrated	} in the time of Henry VIII.										
M. Parker, cons. Dec. 17, 1559, by	<table><tr><td>Miles Coverdale, consec. 30 Aug. 1551, by .....</td><td><table><tr><td>J. Hodgeskin, T. Cranmer, consecrated</td><td>} in the time of Henry VIII.</td></tr><tr><td>Nich. Ridley, cons. Sept. 5, 1547, by .....</td><td><table><tr><td>H. Lincoln J. Bedford T. Sidon, consec.</td><td>} in time of Henry VIII.</td></tr></table></td></tr></table></td></tr><tr><td></td><td>John Scorey, consecrated with Miles Coverdale.</td></tr></table>	Miles Coverdale, consec. 30 Aug. 1551, by .....	<table><tr><td>J. Hodgeskin, T. Cranmer, consecrated</td><td>} in the time of Henry VIII.</td></tr><tr><td>Nich. Ridley, cons. Sept. 5, 1547, by .....</td><td><table><tr><td>H. Lincoln J. Bedford T. Sidon, consec.</td><td>} in time of Henry VIII.</td></tr></table></td></tr></table>	J. Hodgeskin, T. Cranmer, consecrated	} in the time of Henry VIII.	Nich. Ridley, cons. Sept. 5, 1547, by .....	<table><tr><td>H. Lincoln J. Bedford T. Sidon, consec.</td><td>} in time of Henry VIII.</td></tr></table>	H. Lincoln J. Bedford T. Sidon, consec.	} in time of Henry VIII.		John Scorey, consecrated with Miles Coverdale.
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	John Scorey, consecrated with Miles Coverdale.										

\* De scriptoribus Angl.

† Registrum Cran. folio 181.

‡ Ibid, folio 179.

§ Ibid, folio 205.

" Here, then, let us admire and magnify the mercy of God, (I quote the words of the Rev. Mr. Mason, of Oxford, when speaking of this subject,) who did not forget this remote island, situate in a corner of the world, but did most graciously shine upon it with his golden beams from the sphere of heaven. For whereas, in other countries, the Bishops, which should be stars and angels of the Church, did resist the Reformation, and persecuted such as sought it; it pleased God, that in England, among other Bishops, Archbishop Cranmer, the chiefest Prelate of the kingdom, was God's chiefest instrument to restore the Gospel, which afterward he sealed with his blood. The consequence of which was, that whereas other Reformed Churches were constrained by necessity to admit extraordinary Fathers; that is, to receive ordination by Presbyters, which are but inferior Ministers, rather than to suffer the fabric of the Lord Jesus to be dissolved, the Church of England had always Bishops to confer sacred orders, according to the ordinary and most warrantable custom of the Church of Christ. And although, in Queen Mary's time, five blessed Bishops were burnt to ashes, yet God reserved to himself a number, which, being then forced to take the wings of the dove, and fly beyond the seas, or to hide themselves in the cleft of the rock; when the tempest was overblown, the clouds cleared, and the sun of righteousness began to display itself in the happy reign of Queen Elizabeth, returned again, clapped their wings for joy, praised God, preached the Gospel, and with holy imposition of hands, ordained Bishops, Presbyters, and Deacons in the Church of England."

But still, after all, our adversaries *will* cavil. Still we shall have Dr. M'Hale, and other high prerogative Papists objecting and saying, why had you only four consecrators? What was the reason in an affair of such importance that you had not an Archbishop amongst the officiators at the consecration? What was the reason you had a Bishop whose registry was mislaid? What was the reason, in fact, you had not one Archbishop and

three ordinary Bishops? What was the reason of this, and of that, and of the other? Now I ask this Bishop worthy of the APOSTASY, I ask this apostate instrument of ANTICHRIST, whose mouth seems scarcely large enough for the great swelling words of vanity that he babbles forth against the Ministers of the HOLY Catholic Church of Christ, I ask the Priest of Belial, this Dr. M'Hale, when he puts these questions to us, what is the reason that blood-thirsty Papists had burnt to ashes Dr. Cranmer, Archbishop of Canterbury? What is the reason that they had burnt to ashes the holy Latimer, Bishop of Worcester? What is the reason that they had burnt to ashes Dr. Nicholas Ridley, Bishop of London? What is the reason that they had burnt to ashes the Bishop of Gloucester, the Rev. Dr. John Hooper? Let the Priests of THE APOSTASY answer these questions, and we will then tell them the reason why we had not a greater variety from which to select those who might become in the article under consideration, the Canonical Fathers of our Church. Blessed be God in that he was pleased to spare to England a very small remnant whom he did not give over as a prey to the teeth of the adversary. Blessed be his holy name, that he hath from such beginnings constructed a Church that hath clutched the ANTICHRISTIAN monster, and is, under God, shaking her to pieces, not by might nor by power, but by the Spirit of the Lord.

I shall conclude this lengthy Introduction by extracting an article from the *Witness* that bears upon the subject.

TWO ECCLESIASTICAL HERESIES PREVALENT AT THE PRESENT DAY.

There are two ecclesiastical heresies prevalent at the present day, which I think deserve the attentive consideration of Christian men.

The first is, that the Church of Rome was not duly

constituted a Church of Christ ; or that in consequence of its errors it has lost its ecclesiasticity.

The second is, that the dissenters in England have not had true religion among them, or that individual dissenters have not constituted a truly spiritual portion of the Church of Christ.

I look upon it, that the Church of England renounces both these opinions as erroneous.

By her recognition of the orders of the Church of Rome, she admits the apostolic authority of that Church, and sets her seal to the obvious truth the principle of which is set forth in her twenty-sixth article, to wit—that “the unworthiness of Ministers hinders not the effect of Sacraments.” While, by refusing these Ministers the privilege of ministering in her sanctuaries until they renounce their errors, she stamps upon them the brand of Apostasy.

On the other hand, by the use she makes of the writings of dissenters, and the fellowship in Christian exertion which she allows them, she recognises the fact that they hold the truth. While, at the same time, by denying the validity of their orders and their Sacraments, she affixes on them the stamp of disorder and irregularity.

#### ROME AND DISSENT.

That the Church of Rome was established by Apostles, and has had continued in it a regularly descending succession of Ministers from the very age of these primitive teachers, is to me as evident as possible. I cannot but think that it is ridiculous to hear men contending against the voice of all antiquity that “Peter never was at Rome,” where all the world believes, on the authority of Eusebius, that he suffered martyrdom under Nero, by being crucified with his head downwards ; and where, at his request, St. Mark wrote his Gospel for the confirmation of the faith of the Roman Christians,\* among whom

\* Euseb., lib. II., c. 15.

Peter had preached. But even if Peter had not been there, surely Paul was there, and the reputation of the Roman Church is abundantly testified by that great Apostle.

No reasonable man, then, can, in my mind, doubt the apostolicity of the Church of Rome; and no true Protestant Christian is at all concerned to deny it, but the contrary.

Scripture and antiquity are as loud in announcing the Apostasy of that Church as they are its Apostolic origin. The truth of God is manifest by both.

And as to the Dissenters, the single case of John Bunyan—the admirable Bunyan, (for one instance is quite sufficient to establish a principle such as this,) I say the single case of Bunyan, (not to mention Watts and Doddridge, Matthew Henry, Dr. Gill, and others,) is quite sufficient to show me that God has been among them of a truth.

The business of a wise man, with such facts staring him in the face, is, not to deny or cloak the facts, or hide his eyes from them; but to admit them and learn from them—in fact, to “follow the Lamb whithersoever he goeth;” and when he finds the Spirit of God in a place where it would not seem likely that he should be found, to inquire why he is there?

#### WHAT WE LEARN FROM THE CHURCH OF ROME.

I say, then, it seems to me to be a very satisfactory circumstance, and very much calculated to confirm the truth of the Christian religion, and meet the cavil of the infidel, that we can say in the Church of England—“Here we are the Ministers of Jesus Christ.—Here is his own word.—We call on you to turn from the errors of your ways—examine this blessed book, the record left to his Church—read here the consequences of your transgressions, and flee from the wrath to come.”

ENQUIRER.—But how know I that this Bible is the Word of God?



**MINISTER.**—Among other reasons, here is one.—The Society or Church to which we belong was established by Christ himself. An uninterrupted succession of Pastors, whose names I here present to you, has existed in this Church from the beginning, which fact has in many ways a tendency to confirm the other arguments for the divinity of our religion that I have laid before you, (supposing the ordinary evidences to have been enumerated.)\*

\* I put this objection and reply on another occasion in this form : “How do we know,” the infidel may ask, “that Christianity was not foisted in upon the world during the early part of the dark ages? Some crafty persons found a romance, entitled, ‘The History of Jesus Christ, or his Gospel,’ written centuries before. They thought that it would be a good speculation to palm this off as truth upon their contemporaries, who had no means of proving that the story was altogether without foundation. They persuaded them to believe it, and thus the delusion was spread.”

For example, let us suppose ourselves living in the year 2835. A set of infidels start up, and assert that Christianity was invented by John Wesley. “This Wesley, say they, discovered the profitable romance, which he asserted to have been a history that occurred 1798 years before. Now, (says the infidel with triumph,) who could contradict him in this? He was a man of persevering spirit. He fancied good likely to arise from the promulgation of this system, and with indefatigable activity he traversed the world to promulgate his notions, and constructed a Church that has now become respectable, from its long standing, and extensive influence. It was an easy thing to do. We renounce the fable.”

I say, an infidel might speak thus. Infidels have spoken thus. They have asserted, that no such person as Jesus Christ ever existed, and that his history has been palmed upon the simplicity of an ignorant age.

But the fact of due succession in the ministers of religion, is a complete refutation, which even infidels could not resist, of such a supposition. We shew an unbroken chain of messengers, who were each contemporaneous with the other—who duly and carefully received authority to exercise the functions of pastors in the Church, and who reach from the present day to Apostolic times. There was no lapsed interval. There was no unauthorised individual who started forth to promulgate facts, doctrines, or opinions, that men could not contradict, however much they might mistrust them. I say, there was no such thing as this. The fact of Apostolical succession in the Church refutes the notion.

ENQUIRER.—But these Ministers were, during a long space of time, corrupt and wicked.

MINISTER.—That I admit. Read the blessed book itself, and you will find that their corruption was foretold—its nature, its duration, its overthrow. I merely in this case build on the fact of succession, the satisfactory conclusion, that there has existed from the time of the foundation of Christianity a series of men who have admitted its truth, administered its sacraments, and instrumentally handed down to us the Word of God himself.

In effect, if the argument of Paley, taken from Lardner, and grounded on the existence of a chain of writers reaching from the first age of Christianity to the present day, have any force in it, it would seem to me that a succession of authorised pastors existing in the Church affords an argument possessed of all the force of *this* argument, with some additional force beside. And it has many other practical bearings on the work of the Ministry that are most important in their character. Who can doubt this who looks at any Roman Catholic country? What is the single circumstance that holds in bondage, and exerts such a powerful influence, of whatsoever sort it is, upon the population of Spain, Portugal, Austria, Italy, Ireland, &c.? It is a sense, arising from the existence of Apostolical succession, of due authority in the Church for something or other, which *something* they imagine to be the absurd and wicked traditions, the lying legends, and superstitious practices of Popery. Now we, from the same source, claim an authority, but an authority to be exerted with a very different view—an authority to be exercised, not for the destruction, but for the salvation of the souls of men. In what other Church (e.e.) do we find so regular a succession of pastors as in the Church of Rome? And thence the benefit flows to the reformed Church.

#### EXCELLENCE OF THIS.

There seems to me something strikingly providential

and beautiful in this. In the dark ages, when the Spirit of God was driven away from the visible Church by the corruptions that existed in it—when spiritual men had to struggle against these corruptions, rather than to contend for due order in the Church, had the maintenance of a regular succession of Ministers been committed to *their* care and keeping, it would not have been in safe hands. Therefore, this duty was left with persons of a very different stamp, to wit—the pampered prelates of the Church of Rome. These, knowing that the authority for all their usurpations was simply the fact that they succeeded the Apostles, took care to preserve that succession with great assiduity, and were, at the same time, no less diligent to keep the Scripture, which would have revealed their corruptions, from the minds of the people. The very worldliness, therefore, of the Roman Church has, by the providence of God, been made to tend to the production of an accurate transmission of Apostolic authority to our times.

It pleased God to allow whatever other Apostolical Churches may have existed in the primitive times, either gradually to disappear, or to become merged, as the primitive British Church did, in the Church of Rome. So that I apprehend that there is scarce any Church (e. e) that can produce such clear, or at least so universally acknowledged Apostolic authority in its Ministers as that Church can. Now, all the benefit that grew out of Popish selfishness and worldly-mindedness, we enjoy in the Church of England, purified from its dross and filth.

#### WHAT WE LEARN FROM THE DISSENTERS.

But the inheritance of due Apostolical authority is in its nature calculated to produce a certain degree of pride; just as any other valuable possession is, in our fallen world. It seems to me not necessary to look back to history for examples of this. The very state of the Church as it exists in this country, this united kingdom, at the present day, is abundantly calculated to shew us

that there may be a great deal of pride engendered by the possession of ecclesiastical power. Now, this pride must be counteracted : it was formerly much greater than it is at present. What, then, did the great Head of the Church do ? He poured out his Spirit upon men not regularly constituted ; he made them, with all their irregularity, the instruments of effecting great things in the world : as though he would, in that way, say to his Church, " Be humble—for observe, great as are your privileges, high as is the dignity I have conferred upon you, I can do without you, and make my light shine without a candlestick." In fact, I imagine the Dissenters to have been raised up for the very purpose of quickening and humbling the Church ; as it is written, " I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain." And I am very much confirmed in this view of the matter by the actual state of the dissenting body at the present day ; for I must say, that I do miss in it a great deal of the single-minded piety that I have seen in the Church of England. I speak as an observer, a witness, a stranger. I came to England as to a Protestant country, with my mind prepared to take up any impression that might be made on it by facts, so ignorant of the effects of Protestantism upon a population, that I would not even conclude against the practical workings of Popery until I had been an observer of a different system for some years ; and, as the result of much accurate observation, I do say, that it is in the Church of England you must look for active, humble, unpretending, unembittered piety. I, however, profess that, as a Christian man, I do feel in many ways indebted to Dissenters for the benefits, direct and indirect, which they have conferred upon religion.

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## NOTICE OF THE PRESENT EDITION.

A sense of the importance of the views brought forward in the Introduction, and the intense delight that I have myself derived from the reading of Mede's Works in general, and particularly of the "Apostasy of the Latter Times," led me to publish this piece, Chapter by Chapter, in a periodical which I edit in Sheffield, called *The Witness*, devoted to the work of opening the eyes of the people to the views that they should take of Popery. As this piece appears in Mede's Works, it is scarcely suitable for popular reading; for, the quotations from Latin, Greek, and Hebrew, are mixed up with the text, and not always translated. I made an alteration consequently in this particular, transferring those quotations to notes, so that the Work might be read straightforward by the simple people. In this way it rejoiced me to find that it was received with avidity, and gave exceeding pleasure to my humble readers. After we had made use of the type as it was set up for the *Witness*, we threw it into the form of pages, and printed it off sheet by sheet, until the Work was concluded. We did not, however, publish in the *Witness* more than the thirteen first Chapters, and part of the fourteenth of the first Part. After that we went on with the publication of the second Part, and of the very admirable Sermon that will be found in the Appendix. This will account for the manner in which the number of the pages is given. The reason why we omitted the latter portion of the first Part was, because in the main it referred to the time of the manifestation of the Apostasy, which, after all, is not so very important a matter, particularly as regards humble readers; and also, because it gives a very elaborate interpretation of a passage in Daniel, which (I agree with Mr. Faber in thinking so,) is not the correct interpretation. At first I thought of omitting this passage altogether, and of giving something in its stead. Upon more mature consideration this scarcely seemed allowable, and I therefore determined

not to venture to take such an important liberty with the venerable author. I should be disposed to recommend the reader to pass on from the reading of the fourteenth Chapter of the first Part, to the reading of the second Part, reserving the rest for subsequent perusal.

I feel that something like an apology is owing from me, for venturing to come forward in the way I do, in connexion with so truly venerable a name as that of the great Mede. I think I can honestly say, that a most sincere horror of Popery, and the most anxious desire to serve my fellow Christians in the diffusion of true ideas with respect to it, have been the sole cause of my doing so. Notwithstanding, however, my feelings on this subject, my gratitude to our author, and admiration of him, I should certainly not have taken the liberty, had the service been undertaken by another hand.

I add to this Introduction, 1. an interesting passage from an early Christian writer, Lactantius—on the subject of the Antichrist foretold in Scripture. It will serve to shew the opinions of the primitive Christian Church, as to the history of the Church which was then future. As Mede refers to those opinions very frequently, I think the passage will be found gratifying to the readers of the Work. I also subjoin, 2. a short quotation from Luther, which will justify my own strong language.

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EXTRACT FROM LACTANTIUS, AN EARLY  
CHRISTIAN WRITER, CONCERNING THE  
END OF THE CHRISTIAN DISPENSATION.\*

Since we have already declared, in the former books, that the soul is immortal, it follows now that we should say how and when immortality will be conferred upon believers—that in this, also, the worshippers of false Gods may perceive the errors of their depravity and folly.

\* Divine Institutions, Book vii. c. 14.

The general opinion is, that Gods are made by the enactments and decrees of mortals, and that those eminent persons are deified who have discovered arts, taught agriculture, introduced improvements, or slain wild beasts. We have shewed, in the former books, how far such merits are from deserving immortality, and we will now do the same thing again, that it may appear that it is righteousness alone, that procures eternal life for man; that it is God alone who confers immortality. As to those who are said to have become immortal by their deeds, they were devoid of righteousness, and therefore, devoid of all true virtue. They acquired for themselves, by their sins and lusts, not immortality, but death. They deserved not a heavenly reward, but the punishment of hell, which they, with all those who have worshipped them, will endure. I will shew that the time of judgment draws near; at which time an adequate reward will be conferred upon the righteous, and merited punishment inflicted on the guilty.

Plato, and many other of the philosophers, since they were ignorant of the origin of things, and the time in which the world was made, asserted that many thousands of ages have flowed on since this beautiful order of things was called into existence, following, perhaps, in this respect, the Chaldeans, who, as Cicero tells us, in his first book, "concerning divination," are mad enough to think that they have comprehended in their monuments the chronicles of forty or seventy thousand years. They think, I suppose, because no one is old enough to confute them, that they are at full liberty to tell lies; but we, whom holy writ leads to the knowledge of truth, know the beginning and the end of the world; and as, in my second book, I gave a history of the beginning of the world, so in this last I mean to treat of its termination.

I beg, then, to inform the philosophers, who count millions of ages from the beginning of the world, that the sixth thousand year is not yet closed. When that number is completed, a consummation will take place,

and the state of human affairs will undergo a reformation. That I may be quite clear, I will first shew you the argument on which this truth depends.

THE WORLD THOUGHT TO BE ABOUT TO CONTINUE IN  
A STATE OF SIN FOR SIX THOUSAND YEARS.

God created this admirable structure, our world, as the Scriptures teach us, in the space of six days. He sanctified the seventh day, because on it he rested from his labours. This day is called the *Sabbath*, from a Hebrew word, which signifies *seven*. This is the very reason on account of which the seventh number is considered legitimate and full. For there are both seven days, which, being revolved through their turns, the years are completed—and seven stars which do not set, and seven stars which are called planets, whose various courses and unequal movements are thought to affect the varieties of things and seasons. Since, therefore, all God's works were perfected in six days, it is necessary that the world should remain in this state during six ages—that is, six thousand years. For a great day of God is terminated by the circle of a thousand years, as the prophet indicates, when he says, "A thousand years in thy sight are but as one day;" and as God laboured those six days in fabricating such great things, so also it is necessary that his religion and truth should labour in these first six thousand years, amid the prevalence and ascendancy of wickedness. And again, since when his works were perfected, he rested on the seventh day and blessed it, it is necessary that at the end of the sixth thousand year, all wickedness should be abolished from the earth, that righteousness should reign through a thousand years, and that there should be tranquillity and rest from those labours which the world has for a long time suffered. But how that will be I shall explain in order.

I have often said that lesser and small things carried the figures of great things, and foreshewed them; and that this our common day, terminated as it is by the



rising and the setting of the sun, carries the likeness of a great day, which the circuit of a thousand years determines. In the same way also, the formation of an earthly man presented to posterity the construction of a celestial people. For as when all those things were perfected which God formed for the use of man, he formed the man himself last on the sixth day, and brought him into the world as it were into a house diligently furnished for him, so now on the sixth great day a true man is formed by the Word of God,—that is, a holy people is formed by doctrine and precepts to the righteousness of God. And as mortal and imperfect man was formed of earth on the sixth day, that he might *live* a thousand years in this world; so from this terrestrial age a perfect man is formed, that being quickened by God, in this sixth great day, he may *rule* in this same world through a thousand years. But how the consummation is about to be, and what issue impends over human affairs, any one may discover who shall examine into Holy Writ. Nay, even the words of secular poets, agreeing with Revelation, announce the end of things and their ruin after a short time, describing the world as now fatigued and tottering in its old age. However, before that that extreme conclusion arrives, I will set down, collected and gathered together from them all, those things which the prophets and seers declared to be about to happen.

WICKEDNESS AND MISERY OF THE TIMES OF APOSTASY  
AND THE JUDGMENTS ON IT.

We find in the Sacred Writings, that upon the occasion of a famine, the head of the Hebrew nation, with all his house and kindred, went into Egypt. There his posterity remained for a considerable time. They grew into a great nation, and were oppressed with a grievous and intolerable yoke of servitude. God struck Egypt with an incurable plague, and delivered his people. He led them through the Red Sea, the waters of which sepa-

rated and stood as a wall on both hands, whilst the people walked through on dry land. The King of Egypt, endeavouring to overtake the fugitives, followed them into the sea; but the waters came together, and overwhelmed him and his forces. This event, so striking and so marvellous, whilst it shewed the power of God to men for the time then present, was however the figure of, and designed to foreshew, a greater thing, even a thing which the same God was about to do at the last consummation of times: for he will liberate his people from the heavy servitude of the world. But since then there was only one people of God—since he was only served by one nation, at that time Egypt alone was stricken; but now, because the people of God is gathered together from all languages, and lives among all the nations, and is oppressed by the tyranny of all, it is necessary that all nations, that is the whole world, should be scourged with celestial plagues, that the righteous people which worships God may be liberated. And as then signs were made by which the future ruin of Egypt might be shewn; so at last, wonderful prodigies will be made through all the elements of the world, whereby the ruin hanging over all nations may be understood. Therefore, when the end of this present age approaches, the state of human things will undergo a change. Wickedness will increase, things will go headlong, so that even these our times, in which wickedness and iniquity have increased to the highest pitch, may be considered as happy and almost golden, in comparison with the incurable evil that will then abound. For righteousness will be so rare,—impiety, and avarice, and cupidity, and lust will so abound, that if any will then be good, they will be a prey to the wicked, and harassed in every way by the unrighteous. The bad alone will be rich, but the good will be cast under contumely and poverty; all right will be confounded, and laws will perish. No one will then have any thing, except what has either been acquired or maintained by force. Audacity and violence will possess all

things. There will not be faith among men, nor peace, nor humanity, nor shame, nor truth ; and so there will neither be security nor government, nor any rest from evils. All the earth will be in a state of tumult. Wars will rage in every direction. All nations will be in arms and at variance among themselves. Neighbouring states will be engaged in battle, and, first of all, Egypt will suffer the punishment of its foolish superstitions, and will be covered with blood as with a river. Slaughter will stalk through the earth, mowing down all before it like a harvest. Of this devastation and confusion this will be cause ; that the Roman name, by which the world is now governed (my mind shudders to say it, but I will say it, because it surely will be) will be taken from the earth, and the sovereignty will return into Asia, and again the east will reign and the west will serve. Nor ought it to be seen wonderful to any one, if a kingdom, founded with such toil, and increased for such a length of time, by so many and such great men ; confirmed, in fine, by so much riches should at length fall prostrate ; for there is nothing constructed by human strength, which cannot in like manner by human strength be destroyed, since the works of mortals are themselves all mortal. It has been so before. Other kingdoms, though they flourished for a length of time, nevertheless at length fell. It is well known that the Egyptians, the Persians, the Grecians, and the Assyrians, have had sway in the earth. It is by the destruction of all these that the chief power has also come to the Romans, who by how much they excel all the other kingdoms in magnitude, by so much will they fall with a greater overthrow ; just as the higher things are, the more grievous is their fall.

Seneca with considerable exactness divided the times of the Roman city into ages. He said, that its first infancy was under King Romulus, by whom Rome was, as it were, begotten and educated, then, that its boyhood was under the other Kings by whom it was both increased, formed with discipline, and supplied with institutions, or

rules of conduct ;—that, however, in the reign of Tarquin when it now began to be as it were adult, it cast off the yoke of servitude, preferring to obey laws rather than Kings ;—that when its minority was terminated at the end of the Punic war, it began, having now obtained full strength, to wax wanton ; for Carthage being destroyed which had so long been the rival of the Roman empire it stretched its hands over the whole world both by sea and land, until all kings and nations being subjugated, when now the material of wars ceased it badly used its strength, by which means it injured itself. This was its first old age, when torn by civil wars and pressed with intestine evil it again fell to the government of a single person, as if it were going back to another infancy. For when liberty was lost, which it had defended under the conduct of Brutus, it displayed the symptoms of decay to such a degree that it seemed incapable of sustaining itself except by the assistance of rulers. But if this be the case what remains, except that death should follow old age. And that that is indeed about to be the case in a short time, the oracles of the prophets declare under the concealment of different names lest it might be easily understood by every one. Yet the Sybils openly declare that Rome will perish, yea, and moreover by the judgment of God, because it has hated his name, and out of hatred to righteousness has persecuted the people that fostered the truth. Hydaspes also, who was a very ancient King of the Medes, from whom the river Hydaspes received its name, has handed down to posterity an admirable dream, indicating that the Roman name and empire would be taken from the earth.

THE PROGRESS OF THINGS AFTER THE FALL OF PAGAN  
ROME.

But I shall proceed to shew how that will be, lest any one should think that it is incredible. In the first place, the number of kingdoms will be multiplied, and sovereign power being subdivided and cut up, will be diminished,

then civil discord will arise perpetually, nor will there be any cessation from destructive wars until ten kings exist together, who will divide the earth between them, not so much to rule as to consume it. These having collected immense armies will destroy the fruits of the ground,—they will desolate all things, diminish, and devour.

Then suddenly a most powerful enemy will arise against them from the extreme limits of the north, who will destroy three of their number, namely, three who will then hold Asia. He will then be taken into alliance by the others, and will be constituted the chief of all. He will harass the earth with an insupportable tyranny. He will mix together things human and divine. He will attempt things unutterable and execrable. He will revolve new counsels in his breast that he may effectually establish his own power. He will change old laws—he will enact new ones out of his own head. He will contaminate, pillage, spoil, slay. In fine, the name of the empire being changed and its seat removed, confusion and perturbation of the human race will follow. Then, indeed, there will be a detestable and abominable time, in which life will be disagreeable; states will be entirely overthrown and will perish, not only with the sword and with fire, but also with continual earthquakes, by inundations of water, by frequent diseases and constant famines, for the air will be infected and become corrupt and pestilent. Sometimes by unseasonable rains, sometimes by a withering drought, sometimes by cold,—sometimes by immoderate heat the earth will be rendered unfruitful. The crops will be unproductive, the trees and vineyards will not yield fruit,—but when in the flower they have encouraged the greatest hope they will deceive in the produce. Fountains and rivers will be dried up so that there will be a deficiency of water to drink; the waters will be changed into blood, and will become bitter. Hence, the cattle will fail in the earth, the birds in the air, and the fishes in the sea. Also wonderful prodigies in the heaven will confound the minds of men with terror. The tails

of comets, the darkness of the sun, the colour of the moon, and the falling of stars, will fill mankind with alarm. These prodigies will not take place in the usual manner, but they will exist suddenly and unexpectedly. The stars will be concealed, the sun will be darkened, so that there will be scarce a difference between the night and the day. The moon will not now in the usual way be invisible for three hours only at the change, but it will be covered with perpetual blood, and will accomplish extraordinary courses, so that man will be unable to recognise the course of the stars or the return of the seasons. Summer will occur in winter, and winter in summer. Then the year will be shortened, the month diminished, and the day contracted into a brief space. The stars will fall in great numbers, so that the heavens will appear altogether dark without any luminaries. The loftiest mountains will fall and be levelled with the plains. The sea will become innavigable ; and to fill up the cup of misery of the earth and its inhabitants, a trumpet will be heard from heaven, which the Sybil mentions in these words :

“ The trump will sound its doleful blast from heaven.”

All will tremble and shudder at that mournful sound. Then through the anger of God against those men who have not known his righteousness, sword, fire, famine, pestilence, will rage furiously ; and fear will hang over all. Then they will pray to God and he will not hear ; death will be wished for, and it will not come ; night will give no repose from alarm ; sleep will be banished from their eyes. Trouble and watching will wear out the minds of men. They will lament and groan and gnash with their teeth ; they will congratulate the dead and lament for the living. By these and other evils the earth will become a solitude ; it will be deformed and desert which is also thus foretold in the Sibylline verses.

“ The earth unearthly men undone shall see.”

Thus the human race will be destroyed—not a tenth

part of men will be left remaining. Where there was a thousand there will scarcely be a hundred. Of the worshippers of God two parts will perish and the third which will be approved will remain.

But I shall explain more plainly how that will be. When the time of the end approaches, a great prophet, gifted with the power of working miracles, will be sent from on high to turn men to the knowledge of God. Wherever men will not hear him he will close the heavens, hold back the rains, change water into blood, torment them with thirst and hunger, and whoever will endeavour to hurt him, fire will proceed from the prophet's mouth and burn up that adversary. Through these wonders and signs he will convert many to the worship of God. When his course shall be fulfilled, another king will arise from Syria, born of the evil Spirit. He will overthrow and destroy mankind—he must himself perish with the remains of former evil. He will fight against the prophet of God. He will conquer him, and kill him, and suffer him to lie unburied; but after the third day he will live again, and while all are looking on with astonishment, he will be carried into heaven. But that most wicked king will become himself a prophet of lies, and will appoint and call himself God, and order himself to be worshipped as the Son of God; and power will be given unto him to do signs and wonders, by which he will seduce men to worship him. He will order fire to descend from heaven—the sun to stand in the midst of his course—an image to speak, and these will be done at his word. Very many, even of the wise, will be thus enticed to serve him. Then he will endeavour to pull down the temple of God, and will persecute the righteous and there will be a season of pressure and grinding such as was not from the beginning of the world. Whoever will believe in and come to his side will be marked by him as cattle are marked; but they who will refuse his mark, must either escape to the mountains, or, being seized, will be put to death with exquisite tortures. He

will wrap the righteous round in the books of the Prophets, and thus he will burn them; and it will be given him to desolate the earth for forty and two months. That will be a time in which righteousness will be trampled under foot, and innocence will be hated, in which the wicked will make hostile war against the righteous. No law, no order, no military discipline will be observed. The hoary head will not be revered—the duties of piety will not be recognised—sex or infancy will not be pitied—all things will be confounded and commingled, contrary to the laws of nature.

Thus, as if by one common robbery, the whole earth will be devastated. When these things take place, then the righteous and those who hold the truth will separate themselves from the wicked and will fly into solitudes, which, when the impious king hears, inflamed with anger, he will come with a great army and surround with all his forces the mountain in which the just will have taken refuge, that thus he may seize them. But they, when they see themselves enclosed and beset on every side, will cry to God with a great voice, imploring celestial assistance. God will hear them and will send a great king from heaven to rescue and liberate them, and destroy the impious with fire and sword.

[I pass over several testimonies that he brings forward to the support of these views from Pagan authorities, and proceed with his account of events.]

The orb of the earth being thus oppressed when human strength will fail to destroy the power of intolerable tyranny, when the captive world will thus groan under the violence of hordes of robbers, it will be evident that nothing less than divine power can bring deliverance. Therefore, God, moved with the pressing danger, and with the lamentations of the just, will quickly send a liberator. In the dark, and in the dead of the night, the mid heaven will be opened. The blaze of Divine glory, as God descends, will appear like the flashes of the



lightning. This the Sybil has mentioned in these verses :

“When he doth come, the fire will send its glare  
Through the black midnight of the dark profound.”

This is the night which is celebrated in our vigils. We thus commemorate the future arrival of our King and God. In this celebration there is a double reference, namely, to his resurrection from the dead when he suffered, and to his future investment with the sovereignty of the earth. He is our liberator and our judge, our avenger, our king, and our God. We will call him Christ. Before his coming he will give this sign. A sword will suddenly fall from heaven that the righteous may know that the leader of the holy army is about to descend. He will come down into the midst of the earth attended by a train of angels, an unquenchable fire will go before him. The power of the angels will deliver into the hands of the just the multitudes which beset the mountain. From the third hour to the evening they will be cut to pieces—blood will flow like a torrent, all the forces of the impious will be destroyed, he himself alone will escape, and his power shall perish with him. This is he who is called Antichrist. He will falsely pretend himself to be Christ; he will fight against the true Christ. Being conquered he will escape. He will often renew the war; often be conquered, until in the fourth battle, subdued with the total rout of all his impious forces, he will at length suffer the punishment of his crimes. But also the rest of those kings and tyrants who crush the earth, bound along with him will be led to the king. He will rebuke them and chide them. He will convict them of their evil deeds, condemn them, and deliver them to merited punishment. Thus, wickedness being extinguished, and impiety suppressed, the earth will obtain repose. That earth which subjected to wickedness and error for so many ages endured unutterable

servitude. Gods made with hands shall no longer be worshipped. Their statues flung from their temples and cushions will be committed to the flames. They with their treasures will be consumed. Which also the Sybil agreeing with the prophets thus foretold :—

“ The idols men shall break and all their wealth.”

Erythrea asserted the same thing :—

“ Gods made with hands in fire will be consumed.”

After this the low regions will be opened and the dead shall arise, concerning whom the king, and God himself, will make a great judgment. To him the highest Father will give the greatest power of judging and of ruling.\*

Nor, however, will all at that time be judged by God, but those only who have professed the religion of God. For they who have not known God, since the sentence concerning them cannot be an acquittal, have been already judged and condemned. The Scriptures testify that the wicked will not rise to the judgment. Therefore, it is they that have known God who shall be judged according to their deeds—they who have done good will be received into a happy life, they who have done evil will be condemned to punishment.

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The Son of the Most High and Almighty God will therefore come that he may judge the living and the dead. When he shall have destroyed unrighteousness, and accomplished that great judgment, and restored to life the just who were from the beginning, he will be conversant among men a thousand years, and will rule them with most righteous dominion. Even the Sybil in her prophecies foretold this :

“ Hear me, ye mortal men, th’ Eternal King shall reign.”

Then they who will be alive and in the body will not die, but through the same thousand years they will generate an infinite number, and their offspring will be holy

\* I omit testimonies from the Sybils.

and dear to God. But they who will be raised from the dead, will preside over the living as judges. The unrighteous will not be altogether cut off, but certain will be left an evidence of victory, that they may exalt the triumph of the just and be subjugated to perpetual slavery. At the same time also, the Prince of Demons, who is the contriver of all evil, will be bound with chains, and he will be in custody the thousand years of the celestial rule. Then justice will reign in the earth; no evil will be attempted against the people of God, after whose coming the righteous will be collected from every land, and when the judgment is finished a holy city will be established in the midst of the earth, in which God himself the founder, will dwell with the just.

Then that darkness will be taken from the world, by which the heaven will be covered and obscured. The moon will receive the brightness of the sun; the sun will shine seven times as brightly as it does at present. The earth will disclose its fecundity, and generate the richest fruit of its own accord. The cliffs of the mountains will drop with honey, wine will run in streams, and rivers will flow with milk. In fine, the world itself will rejoice. Universal nature will exult, rescued and delivered as it then will be from the dominion of evil, impiety and error. The wild beasts will no longer be fed with blood, nor the birds with spoil; but all things will be in quietness and peace. Lions and calves will stand at the same stall. The wolf will not devour the sheep. Dogs will not hunt. Hawks and eagles will be harmless. The infant will sport in the midst of serpents. Men will live a tranquil and most abundant life: they will reign with God. The kings of the nations will come from the ends of the earth with gifts, that they may adore and honour the great king, whose name will be renowned and venerable to all the people which shall be under heaven, and to the kings who shall reign in the earth.

## EXTRACT FROM LUTHER.

" On the same year was held the disputation at Leipsic, to which Eccius challenged me and Carlostadius. But I could not obtain a protection from Duke George, to enter the town as a disputant; I therefore went as a spectator, under the protection given to Carlostadius. I do not know who hindered me from getting the protection for myself, for I was well aware that the Duke was not as yet my enemy.

" When I was in Leipsic, Eccius came to me to my lodgings, and said that he had heard that I shrunk from the controversy. I answered, 'How can I engage in it, when I cannot obtain a protection from Duke George?' Eccius then said, 'If I may not dispute with thee, I will not with Carlostadius: it is on *your* account I came here. Suppose I procure you a protection? Will you then dispute with me?' 'Get it, and I will,' said I. He went; and presently a protection was given me, to engage in the disputation. Eccius did this, because he imagined certain glory before him, on account of my assertion, that the Pope was not, by Divine right, head of the Church. Here he had a fine field—an occasion of plausibly flattering the Pope, and currying favour with him; and at the same time of loading me with abuse. This he did strenuously through the whole controversy. And yet he neither proved *his* point, nor refuted *my* arguments. So that the Duke said to us as we sat at dinner, 'Whether the Pope is Pope by right human or by right divine, one thing is certain, Pope he is:' which he never would have said unless he were moved with my arguments, but would have solely approved of Eccius.

" And here, behold, even in my case, how difficult it is to disentangle one's self from errors, confirmed by the example of the whole world, and changed by long custom as it were into nature. How true is the proverb, Custom is second nature. How truly does Augustine say,

‘ Custom, if not resisted, becomes necessity.’ I, who at that time had been some years most diligently, publicly and privately, reading and teaching the Sacred Scriptures, so that I almost had them all by heart—who had become grounded in the grand principles of the knowledge and of the faith of Christ, to wit that we are justified and saved not by works but by faith of Christ—who was then publicly arguing that the Pope was not head of the Church by right divine ;—I say, I did not perceive that which followed by the clearest consequence from this truth, to wit—**THAT THE POPE WAS NECESSARILY FROM THE DEVIL.** FOR **WHATEVER IS NOT OF GOD IS NECESSARILY FROM THE DEVIL.** I say, I was so bewildered both by example and the title of the ‘ Holy Church,’ as also by my own habits of thinking, that I was conceding to the Pope a human right !—although human right, if not supported by Divine authority, is **FALSE AND DEVILISH.** For we obey parents and magistrates, not because they command us, but because such is the will of God. 1 Peter, 3.”—*Lutheri Opera, in Pref. tom. 1. Wittemberg, 1532.*

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THE  
APOSTASY OF THE LATTER TIMES.

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A TREATISE

ON 1 TIMOTHY, CHAP. iv., ver. 1, 2, &c.

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“Το δὲ Πνεῦμα ρητὶς λέγει, ὅτι ἐν ὑστεροῖς καιροῖς ἀποστήσονται  
τινὲς τῆς πίστεως, προσερχοῦντες πνεύμασι πλάνοις, καὶ διδασκαλίαις  
δαίμονων,

“Ἐν ὑποκρίσει ψευδολογῶν, κεκαὴθηριασμένῳ τῇ ἰδίᾳ συν-  
ειδήσει,

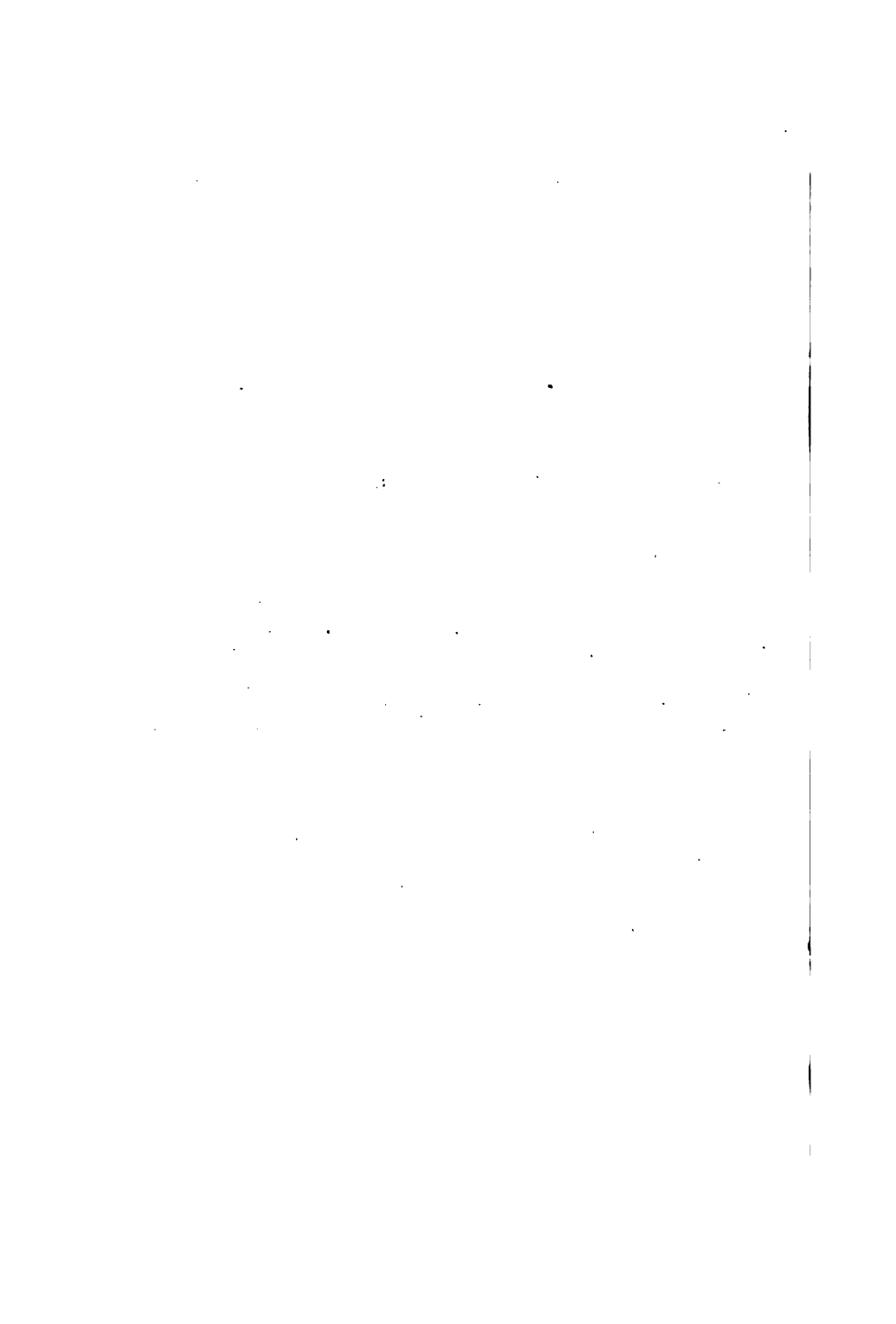
“Κωλυσίων γαμῶν, ἀπεχεσθαι βρωμάτων,” &c.

Which I conceive to be thus translated :—

“*Howbeit the spirit speaketh expressly, that in the latter  
times some shall revolt from the faith, giving heed to erroneous  
spirits and doctrines of demons.*

“*Through the hypocrisy of liars having seared consciences.*

“*Forbidding to marry, and commanding to abstain from  
meats, &c.*”



## CHAP. I.

THE DEPENDENCE OF THE TEXT UPON THE LAST VERSE OF THE PRECEDING CHAPTER—WHY, IN THE DESCRIPTION OF THE MYSTERY OF GODLINESS, THE WORDS (ASSUMED INTO GLORY) ARE SET LAST—DIVISION OF THE SUBJECT—THE AUTHOR'S THREE REASONS FOR RENDERING THE TEXT DIFFERENTLY FROM THE COMMON TRANSLATION.

THE words I have read are a prophecy of a revolt of Christians from the *great mystery of Christian worship*, described in the last verse of the former chapter, which, according to the division of the ancients, should be the first of this. For that last verse, together with the first six verses of this, and half the seventh verse, make the seventh or main division of this epistle, expressed in the edition of *Robert Stephen*; and are, therefore, supposed, from the grounds of that division, to belong all to one argument. The words, therefore, of my text depend, as the second part of a discrete proposition, upon the last of the former chapter: the whole conveying the sense, that howsoever *the mystery of the Christian religion, (which is, God manifested in the flesh, justified in the spirit, seen of angels, and received up into glory,)* was a great one, and at that time *preached and delivered to the world*: nevertheless, *the spirit speaketh expressly, that in the latter times there shall be a revolting from this faith*, though not in all the parts of it, yet from a main and fundamental part thereof—namely, the *assumption of this God and man to the throne of glory* and incommunicable majesty in heaven, whereby he hath a name given him above every name, and whereof no creature in heaven or in earth can be capable.

In order to shew this connexion, the Apostle putteth



the words *received up into glory* in the last part of his description. In the true order they should have followed the words *justified in the spirit*, and come before the words *preached unto the Gentiles, and believed on in the world*. This is plain; for the order of events was this: God was—1. Manifest in the flesh—2. Justified in the spirit—3. Received up into glory—4. Seen of angels—5. Preached unto the Gentiles—6. Believed on in the world. But it is the method of Scripture sometimes to transpose the natural order, and to mention that in the last place, which it is necessary to connect with what follows. Unless this be allowed here, there will scarce be found any other reason for this misplacing. But more of this shall both be spoken and made better to appear hereafter.

I come now more near to my text, which I divide into two parts:—

First—A DESCRIPTION OF THIS AWFUL APOSTASY in the first verse.

Secondly—THE MANNER OR MEANS WHEREBY IT SHOULD COME TO PASS, in the following verses, to wit—*through the hypocrisy of liars who had seared consciences, forbid to marry, and bade to abstain from meats*.

1. Then; for *the description of the apostasy*, we find it FIRST, expressed generally in the words *they shall apostatize*,\* or *revolt*; and in the next,† *they shall attend to erroneous spirits or doctrines, or doctrines of error*. SECONDLY, particularly—1. *What those erroneous doctrines should be, as to the kind or quality*; namely, new doctrines of demons, or a new idolatry. 2. *The persons who should thus apostatize*; not all, but‡ SOME. 3. *The time when it should be*; in the latter times. 4. *The proof or warrant of this prophecy*; it is that

\* αποσησονται.

† προσιχοντες πνευμασι πλανοις.

‡ TINEE.

which the spirit hath elsewhere long ago foretold in the written word *expressly*,\* in express words.

2. For the second part, viz. *the means*. Consider, 1. *The manner or method used to bring it in*—to wit, lying hypocrisy, hypocritical lying, the hypocrisy of liars. 2. *The quality and description of these authors and furtherers of the apostasy*; such as had their consciences seared, who forbad marriages and meats.

Where, before I go any farther, I must state why I thus translate these latter words, which I make the second part, because they are commonly translated otherwise, Namely, thus: and it will be better to give the whole passage. 1. verse. "Now, the spirit speaketh expressly, that in the latter times, some shall depart from the faith, giving heed to seducing spirits and doctrines of Devils. 2. Speaking lies in hypocrisy, having their consciences seared with a hot iron. 3. Forbidding to marry, and commanding to abstain from meats, &c. Here, it is the "*some*" who should apostatize, mentioned in the first verse, who seem to be referred to in the two latter verses. So that the words of the second and third verses would be merely an explanation of what *the giving heed to seducing spirits and doctrines of devils*, mentioned in the first verse was; would be, in fact, an expression, by *particulars*, of that which was before *generally* comprised under *seducing spirits and doctrines of Devils*, which should consist partly in *forbidding lawful marriage*, and partly in *commanding abstinence from meats*.

But this interpretation seems very unlikely. For, first, since St. Paul intendeth here to describe that great apostasy of the visible Christian Church, as is evident by the pointing out of the time, *in the latter times*; who can suppose that he would only instance the smaller and almost circumstantial errors, omitting the main and fundamental, which the Scripture elsewhere telleth us should be *idolatry* or *spiritual fornication*? Secondly, errors

\* εντως, verbatim, totidem verbis.

about marriage and meats were not peculiar to the last times, but were found in the Apostles' own times, as may be gathered from their epistles. Why, then, should our Apostle, here speaking of the *apostasy of the latter times*, instance only such things as the *first times*, were, in some measure, never free from? Lastly, (which I take to be alone sufficient,) the words in the original cannot grammatically bear the sense commonly put on them.\* But to translate the passage as I do, making it describe the instruments by whom the apostasy was brought about, as it keepeth the grammar true, so I hope to make it appear hereafter to be the very meaning, to which the event is most accordant. You shall have it proved out of history that this apostasy of the visible Church came in by lying wonders and all deceivableness of unrighteousness, managed by those who either professed or doted upon monastical hypocrisy; the affectation and errors whereof at length surprising the body of the Church, is that which St. Paul (2 Thess. ii. 10) calls not the apostasy itself, but a *not-love of the truth*, for which *God gave them over to strong delusions, that they might believe a lie*.

But this is out of its place; only I have anticipated thus much, lest you should be too long in suspense concerning the grounds of this novelty in translating. And yet this difficulty concerning the grammar, hath stumbled many of our later interpreters, among whom Beza, who gets over the difficulty by saying, that the

\* For the persons in the first verse *τίνας προσεχόντες* are expressed in the nominative, whereas the persons in the verses following, *ψευδολογῶν κηρυττήσμων, κωλυόντων*, are in the genitive: now, by what syntax can these be made to agree together? It would be a breach of grammar unsampled in our Apostles' epistles. If any say the latter may agree with *δαίμωνων*, that, indeed, would be a strange sense, and nothing to their purpose, to say that *devils lie, have seared consciences, and forbid marriage and meats*. But to construe it transitively, and to make all these genitive cases to be governed by *ἐν υποκρίσει*, and take the preposition *ἐν* to signify *cause*, or *modum actionis*, as is most usual in Scripture, keepeth the syntax true.

Apostle regarded rather the matter, than the construction; which, for my part, I cannot believe.

## CHAP. II.

APOSTASY IN THE SCRIPTURE IMPORTS "REVOLT" OR "REBELLION."—THAT "IDOLATRY" IS SUCH, IS PROVED FROM SEVERAL PASSAGES IN SCRIPTURE.—BY "SPIRITS," IN THE TEXT, ARE MEANT "DOCTRINES."—DOCTRINES OF DEMONS ARE TO BE TAKEN PASSIVELY, VIZ., FOR DOCTRINES CONCERNING DEMONS.—SEVERAL INSTANCES OF THE LIKE FORM OF SPEECH IN THE SCRIPTURES.

I RETURN now unto the first part of my text, the description of that awful APOSTASY; where I will consider the five parts or points thereof as I have propounded them, though it be not according to the order of the words. And first in the more *general* expression, as I called it in the words, \* *some shall revolt from the faith, and giving heed to erroneous spirits.*

1. *Some shall revolt.*† That is as much as to say, *shall make an apostasy.* Now apostasy (Ἀποστασία) in the Scripture's use, when it looks towards a person, signifies a revolt or rebellion: when toward God, a spiritual revolt from God or rebellion against divine majesty, whether total, or by idolatry and serving other Gods. For the Seventy whence the New Testament borrows the use of speech, usually translates by this word the Hebrew verb *marar* to rebel, and *merar* rebellion; both which when they have reference to a spiritual sovereignty, mean nought else but idolatry and serving of other gods, as may appear Joshua, xxii. 19, where the Israelites supposing

\* ἀποσησονται της πίστεως, and προσεχοντες πνευμασι πλανεσις.

† ἀποσησονται.

their brethren the Reubenites and Gadites, in building another altar upon the banks of Jordan, had meant to have forsaken the Lord and served other gods, they said unto them, *timroru, you have rebelled against the Lord*, and presently *rebel not against the Lord, nor rebel against us*; where the Seventy hath, *be not apostates from the Lord and apostatize not from us*.\* And in v. 22, *merer, † rebellion* is translated apostasy in the words, *the Lord God he knoweth if it be in rebellion or in transgression against the Lord*. Also, Numb. xiv. verse 9, when the people would have renounced the Lord upon the report of the spies, Joshua and Caleb spake unto them saying, *al timroru, rebel ye not*; where the Seventy hath † *be not apostates from the Lord*. So Nehem. ix. 26, in that repentant confession which the Levites make of the idolatries of their nation, *they were disobedient, say they, veyimruru and rebelled against thee*: where the Seventy hath, *they became apostate from thee*. § And Daniel in the like confession, chap. ix., verse 5, says *we have rebelled against him*, using the same Hebrew word *mararnu*, which the Seventy translates || *we have become apostate*. So the idolatry of Ahaz. ii. Chron. chap. 28 and 29, is by the same interpreters called *his apostasy*, and he *revolted greatly from the Lord*, i. e., *he apostatized with apostasy from the Lord*.\*\*

I will not trouble you with the places where *marar*, translated by the Greek word, from which comes apostasy †† is used for treason and rebellion against earthly princes, which are many. It is sufficient to gather from what we have quoted, that apostasy having reference to a sovereignty and lordship, betokens a withdrawing of service and subjection therefrom; which if the sovereignty

\* απο του κυριου μη απογатаι γενηθετε, και αφ ημων μη αποστητε.

† αποστασια.

‡ μη απογатаι γινεσθε.

§ απεστησαν απο σου.

|| απεστημεν \*\* Απiste αποστασι απο τε κυριου. †† αφιστημι.

and majesty be divine, is done by idolatry and service of other Gods, as well as if the majesty of the true God were renounced altogether. The use of the New Testament is answerable. Heb. iii. 12, "*Take heed lest there be in any of you an evil heart of unbelief\* in departing from the living God.*" And which is more near to our purpose, St. Paul, in 2 Thess. ii. 3, means no other thing in his prophecy of the man of sin, by *falling away*, than Christian Idolatry; his words are, *unless that Apostasy come first*,† that is, unless there be a breach of allegiance and of the faith given unto Christ, by idolatry under Antichrist. The like, therefore, I conclude to be intended in my Text by—*they shall apostatise from the faith*, namely, that in the latter times men should break their oath of fidelity to Christ, which is, that in and through him *alone* they should approach and worship the Divine Majesty. And so hath the use of the word Apostasy (Ἀποστασία) taught us something, or at least it hath wrought an indefinite suspicion of what should befall Christians in the latter times. However we are yet in suspense whether this departing from Christ and the mystery of godliness should be *total*, in not acknowledging him at all, or whether *heretical*, in serving others beside him. For the Jews we know, when they forsook the Lord most, yet did not forsake him altogether; but their *Apostasy* was not in serving him only and alone, but others along with him, as calves, the host of Heaven, and Baalim.

2. Let us, therefore, see if the next general words will afford us yet further information, viz., *attending to erroneous spirits*, or as some read, *spirits of error*.‡ It would be unprofitable and tedious to tell here of the diverse use of this word, Spirit, in Scripture. Some take it in this place for doctors of spiritual things, and so the words, either as they stand, or as they are read by others, as above stated, would mean, doctors of errors.

But I had rather take spirits in this place for doctrines

\* In making an apostasy from ἐντῷ ἀποστῆναι.

† εἰν μὴ ἐλθῇ ἡ ἀποστασία πρῶτον. ‡ πνεύμασι πλανῆς.

themselves; for so Divines observe it to be used, 1 John, iv. 1, *believe not every spirit, i. e. every doctrine, but try the spirits, i. e. the doctrines, if they be of God*; because many false prophets (or teachers) are gone out into the world; and so onward in that chapter, *the spirit of Antichrist* signifies the *false doctrines of Antichrist*. So if this sense be admitted, we are something less in suspense than we were, and may guess that this revolt should not be total but heretical. For we shall not easily find the word spirit to be otherwise used but either for the doctrines or doctors of Christianity, or for heresies under the same. It seems, therefore, to be some revolt from Christ by Idolatry, even in those who would seem to worship him.

But suppose it be so, yet still are we in suspense what these *erroneous and idolatrous doctrines* might be; for idolatry, as we may see in the Jewish apostasies, was of diverse kinds, as worshiping the Host of Heaven, Baalims, and the Gentiles other things besides them. But we shall not be long in doubt, the next words will clear the case, and tell us they shall be \* *Doctrines of Demons*: not those which Demons and Devils are authors of† (though that be true), but doctrines concerning Demons,‡ as in Heb. vi. 2, we have “doctrines of baptisms,” and “doctrines of laying on of hands, of the resurrection of the dead, and of eternal judgment,” that is, doctrines about and concerning all these. And the same use may elsewhere be found even with the word doctrine; as in Acts xiii. 12, “the doctrine of the Lord, that is, concerning him. So Titus ii. 10 § “the doctrine of God our Saviour.” And Gal. ii. 27, we have “the faith of the Son of God,” that is, concerning him. Similarly in my text, *Doctrines of Demons* are, *Doctrines concerning Demons*, that is, *THE GENTILES’ IDOLATROUS THEOLOGY OF*

\* Διδασκαλίαι ΔΑΙΜΟΝΙΩΝ.

† As if the genitive were active.

‡ The genitive case Δαιμονίων being here to be taken passively for the object of these doctrines.

§ διδασκαλία τοῦ Σωτῆρος ἡμῶν Θεοῦ.

DEMONS SHOULD BE REVIVED AMONG CHRISTIANS. For I take the word Demon \* not in that worst sense (which no Author but the Scripture useth) but in the better or more indifferent sense, as it was supposed and taken among the Theologists and Philosophers of the Gentiles, and as it is also sometimes taken in Scripture, as I shall shew in due time.

### CHAP. III.

DEMONS (ACCORDING TO THE THEOLOGY OF THE GENTILES,) WERE—1. FOR THEIR NATURE AND DEGREE, A MIDDLE SORT OF DIVINE POWERS BETWEEN THE SOVEREIGN GODS AND MORTAL MEN.—2. FOR THEIR OFFICE THEY WERE SUPPOSED TO BE MEDIATORS AND AGENTS BETWEEN THE CELESTIAL GODS AND MEN.—THIS PROVED FROM PLATO, PLUTARCH, APULBIUS, CELSUS, IN ORIGEN, AND S. AUSTIN. —THE DOCTRINE OF THE MEDIATION OF DEMONS GLANCED AT, AND REPROVED BY THE APOSTLES.—COLOSS. II. 8.—THE DISTINCTION OF SOVEREIGN GODS AND DEMONS PROVED OUT OF THE OLD TESTAMENT, AND ELEGANTLY ALLUDED TO IN THE NEW.—1 COR. VIII. 5, 6.

MEANWHILE, let us first see what the Gentiles and their theologists understood by Demons; which, when you have heard, I doubt not but you will confess, the deifying and worshipping of Saints and Angels, with other parts of the idolatry of those who do this, to be as lively an image of the doctrine of Demons as could possibly be expressed; and such an one, that by it the apostasy of the latter times is, as by a character, distinguished from the heresies, false doctrines, and corruptions of all other times whatsoever.

Demons, in the Gentiles' theology, were (*Deastri*),

\* Δαίμονιον or Δαίμων.



or an inferior sort of deified powers,\* as a middle between the sovereign Gods and mortal men. So says Plato, (*in Symposio*;) so say all the Platonists, and well nigh all other sects of philosophers. I am sure the most do; for it is a very ancient doctrine, insomuch that Plutarch† fetcheth this distinction between sovereign Gods and demons, as far as the antiquity of Zoroaster.‡ “They seem to me” (saith he) “to have solved great and difficult doubts, who have placed the demons between the gods and men, and found out what, in some sort, uniteth and joineth us with them. Whether this be the doctrine of the Magi and Zoroaster, or the Thracian doctrine derived from Orpheus, or the Egyptian, or Phrygian, &c.” The sovereign or highest Gods, (which, amongst them, were properly called Gods,§ were those whom they supposed to be in the heavens, yea, in the sun, moon, and stars, whence they called them “high Gods, celestial Gods,”|| whom they affirmed to have neither beginning nor ending; thus Apuleius, in his treatise concerning the demon of Socrates, calls them “immortal without any end or beginning, and altogether eternal.”\*\* And because they dwelt in the heavenly lights, as it were souls in bodies, Plato thinks that the name *Theoi* (Gods) first came from the verb *Theo*, which signifies to run, in consequence of the everlasting running and incessant motion of the heavenly bodies.††

\* Παν το Δαιμονιον μεταξυ εστι Θεου τι και θνητου.

† De defectu oraculorum

‡ Εμοι δε δοκουσι πλειονας λυσαι και μειζονας απορίας οι το Δαιμονιον γενος εν μισω Θεων και ανθρωπων, και τροπον τινα την κοινωνιαν ημων συναγον εις ταυτο και συναπτον εξευροντες· ειτε μαγων τιντε περι Ζωροαστην ο λογος ουτος εστιν, ειτε Θρακιος απ’ Ορφειδς, ειτε Αιγυπτιος, η Φρυγιος, &c.

§ Θεοι.

|| Dii superii, Dii cœlestes.

\*\* Immutabiles sine ullo vel fine vel exordio, sed prorsus a rebus æterni.

†† Plat. in Cratylō.

Now, these sovereign and celestial Gods they supposed so sublime and pure, as might not be profaned with approach of earthly things, or with the care and managing of mortal men's business; and, therefore, they bring in that middle sort of divine powers which they call\* demons, to be as mediators and agents between the sovereign Gods and mortal men. Thus, saith Plato, in his *Symposium*.† "God is not approached by men, but all commerce and intercourse between Gods and men is performed by the mediations of demons." Do you wish to see in what particular?‡ "Demons" (saith he) "are reporters and carriers from men to the Gods, and again from the Gods to men, of the supplications and prayers of the one, and of the injunctions and rewards of devotion from the other." And Apuleius in the place forequoted describes them thus:—§ "Demons are middle powers, by whom both our desires and merits pass unto the Gods; they are carriers between men on earth, and the Gods in heaven—from hence of prayers, from thence of gifts; they bring to and fro, hence petitions, thence supplies; or they are certain interpreters on both sides, and conveyers of recommendations." "For," saith he,|| "it beseems not the majesty of the sovereign Gods to manage these things of themselves." Whence it is that Celsus in Origen terms his demons:—\*\* "The Peers, Presidents, Lieutenants, and

\* Δαίμονες ὁτ' Δαιμόνια.

† Θεὸς ἀνθρώπῳ οὐ μίγνυται, ἀλλὰ διὰ Δαιμονίων πάντα ἐστὶν ἡ ομιλία καὶ ἡ διαλεκτός Θεοῖς πρὸς ἀνθρώπους.

‡ Το Δαιμονιον ἐστὶν ἐρμηνεύων καὶ διαπορθνύμενον Θεοῖς το παρ' ἀνθρώπων, καὶ ἀνθρώποις τὰ παρὰ Θεῶν, τῶν μὲν τὰς διησεις καὶ θυσιᾶς, τῶν δὲ τὰς ἐπιτάξεις καὶ ἀμοιβὰς τῶν θυσιῶν.

§ Mediæ potestates, per quas et desideria nostra et merita ad Deos commendant; inter terribiles cœlicolasque vectores, hinc precum, inde donorum, qui ultro citroque portant, hinc petitiones, inde suppetias, seu quidem utrinque interpretes et salutigeri.

|| Neque enim pro majestate Deum cœlestium fuerit hoc curare.

\*\* Σατραπᾶς τοῦ ἐπὶ πᾶσι Θεοῦ, καὶ ὑπαρχοῦς, καὶ στρατηγούς καὶ ἐπιτροπούς.—Or. Contra Cels. Lib. viii.

Officers of the Most High God, who, being neglected, can do as much hurt as the Peers and Officers of the Persian or Roman Kings." Where note, by the way, that Celsus, as some others, did acknowledge but one sovereign God.

By reason of this office of mediation, Plutarch (in his *De defect. Orac.*) calls the order of demons, agreeably to the doctrines of Plato,\* "the natures which interpret and minister," also "attendants, recorders, overseers of sacred rites and mysteries." To stay no longer here, take the sum of all in the words of Apuleius, in the book forenamed:—† "All things are done by the will, power, and authority of the celestial Gods; but withal by the service and ministry of the demons." If I should bring all that I might to this purpose, I should be too tedious. Porphyrius in Eusebius, and Plutarch, skilful men in this kind of philosophy, will satisfy them fully to whom this is not sufficient.

This was the philosophy that was universal in the Apostles' times, and the times long before them. Thales, Pythagoras, all the academicks and stoicks, and not many to be excepted, unless the Epicureans, taught this divinity. He that had rather read a Father of the Church, let him but turn over the eighth and ninth books of St. Austin *De Civ. Dei*, the eighteenth chapter of the former book, having this title:‡—"What a religion is it that teacheth men to use good demons for their advocates to commend them to the Gods?" The one-and-twentieth chapter this:—§ Whether the Gods do use demons for their messengers and interpreters." And of the ninth chapter of the ninth book, the title is this:||—"Whether the friend-

\* Τῶν ἐρμηνευτικῆς καὶ διακοικῆς φύσει. Also υπαρχετας, καὶ γραμματικῆς, ἐκδοτικῆς ἡμῶν καὶ μυστηρίων.

† Cuncta cœlestium voluntate, numine et autoritate fiunt, sed Dæmonum obsequio, opera et ministerio.

‡ Qualis sit religio in qua docetur quòd homines, ut commendentur Diis, bonis Dæmonibus uti debeant advocatis.

§ An Dæmonibus nuntiis et interpretibus utantur.

|| An amicitia cœlestium Deorum per intercessionem Dæmonum possit homini provideri.

ship and favour of the celestial Gods may be procured for men by the intercession of demons." And of the seventeenth chapter, this :—\*“ To the attaining of blessedness, man hath no need of a demon for his mediator, but of Christ alone.” The reading of which titles alone were sufficient to shew what was the supposed office of the demons among the Gentiles.

This philosophy, therefore, so general, was that, without doubt, whereof St. Paul admonisheth the Colossians to take heed, lest they were spoiled with the vain deceit thereof, as being after the traditions of men, and rudiments of the world, and not after Christ. For some Christians, even then, under a pretence of humility, of not approaching too nearly and too boldly to God, would have brought in the worshipping of angels instead of this of demons. But St. Paul tells them, that “as in Christ dwelleth the fulness of the Godhead bodily,” he needed no colleagues of mediation : so also “were they complete in him,” and needed, therefore, no agents besides him. “Let no man, therefore,” (saith he) “beguile you of your reward through humility and worshipping of angels, intruding into those things which he hath not seen, and not holding the head, &c.”

Neither is the holy Scripture ignorant of this distinction of sovereign Gods and demons. The first whereof, the celestial and sovereign Gods, whether visible or invisible, it calls *Saba hashamayim*, the *host of heaven*. The other sort it styleth by the name of *Baalim*, that is, *Domini*, or *Lords*. And Manasseh, that king of idolators, was complete for both of them. So we read, 2 Chron, xxxiii. 3, that “he reared up altars for Baalim, and made groves, and worshipped all the host of heaven, and served them.” And, 2 Kings, xxiii. 5, that good Josiah is said to have “put down the idolatrous Priests which burnt incense to Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven.” And, 2

\* Ad consequendam vitam beatam non tali mediatore indigere hominem qualis est Dæmon, sed tali qualis est unus Christus.

Kings, xvii. 16, the Israelites are said to have worshipped all the host of heaven, and to have served Baal. Now, that these Baalims were no other than demon-gods appears by their cutting and lancing themselves who worshipped them. 1 Kings, xviii. 28. For these tragic ceremonies are counted by those who treat about these mysteries as certain characters of demons. But this you shall have further confirmed in due place, where the arguments may be better understood.

This distinction, also, of sovereign Gods and demons, I suppose, our Apostle alludes to, 1 Cor. viii. 6, 6, where he saith—"Though there be that are called Gods, whether in heaven or in earth: as there be\* Gods MANY," (that is, Dii cœlestes, sovereign deities;) "†and LORDS MANY," (that is,‡ demons, presidents of earthly things.) "Yet, to us" Christians, "there is but one" sovereign "God, the Father, of whom are all things, and we to him," (that is, to whom, as supreme, we are to direct all our services;) "and but one Lord Jesus Christ," (instead of their many mediators and demons,) "by whom are all things" which come from the Father to us, and through whom alone we find access unto him. The allusion, methinks, is passing elegant, and such as, I think, cannot be well understood, without this distinction of superior and inferior deities in the theology of the Gentiles; they having a plurality in both sorts, and we Christians but one in each, as our Apostle affirmeth. There wants but only the name of *demons*, instead of which, the Apostle puts *Lords*, and that for the honour of Christ, of whom he was to infer one *Lord*; the name of Christ being not to be polluted with the appellation of an idol. For had he said, "there be Gods many, and demons many," to keep up the opposition, he would have been obliged to say "to us, there is but one God," and "§one demon." Or it may be he alludes unto the Hebrew name, *Baalim*, which signifies *Lords*; and *those Lords*, as I told you, were nothing else but demons.

\* Θεοι πολλοι.

† και κυριοι πολλοι.

‡ Δαιμονες επιχθονιοι.

§ εις Δαιμων.

## CHAP. IV.

THE GENTILES' DOCTRINE CONCERNING THE ORIGINAL OF DEMONS—VIZ., THAT THEY WERE THE SOULS OF MEN DEIFIED, OR CANONIZED, AFTER DEATH.—THIS PROVED OUT OF HESIOD, PLATO, TRISMEGIST, PHILO BIBLIUS, THE TRANSLATOR OF SANCHONIATHON, PTUTARCH, TULLY.—BAAL, OR BEL, OR BELUS, THE FIRST DEIFIED KING; HENCE DEMONS ARE CALLED IN SCRIPTURE, BAALIM. DEMONS AND HEROES, HOW THEY DIFFER. DEMONS, CALLED BY THE ROMANS, PENATES, LARES, AS ALSO DII ANIMALES, SOUL GODS.—ANOTHER AND A HIGHER KIND OF DEMONS, SUCH AS NEVER DWELT IN BODIES: THESE ANSWER TO ANGELS, AS THE OTHER (VIZ. THE SOUL DEMONS) ANSWER TO SAINTS.

AND thus I have shewed you, (though but briefly, in regard of the abundance the argument would afford,) the nature and office of these *demons*, according to the doctrine of the Gentiles. I come now unto another part of this doctrine, which concerns the original of demons, whom you shall find to be the SOULS OF MEN DEIFIED AFTER DEATH. For the canonizing of the souls of deceased worthies, is not now first devised among Christians, but was an idolatrous trick, even from the days of the elder world; so that the Devil, when he brought in this apostatical doctrine amongst Christians, swerved but little from his ancient method of seducing mankind.

Let Hesiod speak in the first place, as being of the most known, the most ancient. He tells us, that “when those happy men of the first and golden age of the world were departed this life, the great Jupiter promoted them

\* Αὐτὰρ ἐπεὶ μὲν τοῦτο γένος κατὰ γαῖαν καλύψεν  
 Τοὶ μὲν ΔΑΙΜΟΝΕΣ εἰσι Δίος μεγάλου διαβούλας,  
 Ἑσθλοὶ ἐπιχθόνιοι, φυλακὴς θνητῶν ἀνθρώπων,  
 Οἱ ρα φυλάσσουσι δίκας καὶ σχετλῖα ἔργα,  
 Ἥρα ἑσταμένοι, παντὶ φοιτῶντες ἐπ' αἶαν  
 Πλουτοδοταὶ· καὶ τοῦτο γέρας βασιλῆιον, ἐσχοῖν.

to be demons; that is, keepers and protectors, or patrons of earthly mortals, and overseers of their good and evil works, givers of riches, &c. and this" saith he, "is the kingly royalty given them."

And hence it is that Oenomaus, quoted by Eusebius, calleth these demon-gods, \* "Hesiod's Gods."

The next shall be Plato, who, in his *Cratylus*, says, that Hesiod, and a great number of the rest of the poets, speak excellently, when they affirm that good men, when they die, attain great honour and dignity, and become demons,† which is (saith he) as much as to say,‡ *wise ones*; for *wise ones* (saith he) are only *good ones*, and all *good ones* are of Hesiod's golden generation.

The same Plato§ would have all those who die valiantly in the field "to be accounted of the golden kind," and|| "to be made demons, and the oracles to be consulted how they should be buried and honoured; and accordingly,\*\* ever afterwards their sepulchres to be served and adored as the sepulchres of demons. In like manner should be done unto all who, in their life time, excelled in virtue, whether they died through age or otherwise." This place Eusebius quotes,†† to parallel with it the then harmless practice of Christians, in honouring the memory of martyrs, by holding their assemblies at their sepulchres; to the end that he might shew the Gentiles that Christians also honoured their worthies in the worthiest fashion. But it had been well if, in the next ages after, this custom of Christians (then but resembling) had not proved the very same "doctrine of demons" which the Gentiles practised.

\* Ἡσιόδοιοι θεοί.

† Δαίμονες, i. e. daimones. ‡ Δαήμονες, daemones. *Daimon* in Greek means a *demon*; but *daëmon* means, *one that is wise, knowing*.

§ Lib. 5. de Repub.

|| Δαίμονας effici.

\*\* ως Δαίμονων οὕτω θεραπεύσομεν τε καὶ προσκυνήσομεν αὐτῶν τὰς θήκας.

†† Lib. 13. Præp. Evang.

But I go on, and my next author shall be Hermes Trismegistus, whose antiquity is said to be very near the time of Moses. I will translate you his words out of his *Asclepius*, which Apuleius translated into Latin. There, having named *Æsculapius*, *Osiris*, and his grandfather *Hermes*, who were (as he saith) worshipped for demons in his own time, he adds further, that the Egyptians call them namely, the demons) *holy animals*,\* and that amongst them, (namely, the Egyptians,)† “through every city, the souls of those are worshipped whose virtues are deified.” And here note, by the way, that some are of opinion that the Egyptian *Serapis*, whose idol had a bushel upon his head, was *Joseph*, whose soul the Egyptians had canonized for a Demon after his death.

Philo Byblius, the translator of Sanchoniathon, that ancient Phœnician historian, who lived before the times of Troy, and wrote the Acts of Moses and the Jews, (saith Eusebius,) very agreeably to the Scripture, and (saith he) learned his story of Jerom-baal, a Priest of the God Jevo; Philo Byblius, (I say,) in a preface to his translation of this author, setteth down what he had observed and learned out of the same story, and might serve to help the understanding of those who should read it: namely, that all the barbarians, chiefly the Phœnicians and Egyptians, of whom the rest had it, accounted of those for the greatest Gods,‡ who had found out any thing profitable for the life of men, or had deserved well of any nation; and that they worshipped these as Gods, erecting statues, images, and temples unto them. And more especially they gave the names of their Kings (as to the elements of the world, so also) to these their reputed Gods; for they esteemed the natural deities of the sun, moon, and planets, and those which are in these, to be only and properly Gods; so that they had two sorts

\* Sancta animalia.

† Per singulas civitates coli eorum animas, quorum sunt consecratæ virtutes.

‡ Dū maximi.



of Gods: some were immortals, and others were (as we may term them) mortalists.

Thus saith Philo Byblius, out of the Phœnician history; from which testimony we may borrow some more light concerning those Baalims in Scripture. For\* Baal, or Belus, whose worship Jezebel, the daughter of Ithobaal, King of Tyre, brought into Israel, was a deified Phœnician King of that name, as Virgil will tell us, in the verse concerning the Phœnician Queen Dido.†

Nay, Baal, or, in the Chaldeæ dialect, Bel, (for all is one,) was the first King of Babel after Nimrod; and the first‡ (as it is written) that ever was deified, and reputed a God after death, whence afterwards they called all other demons Baalim, even as because the first Roman Emperor was called Cæsar, thence were all the Emperors after him styled *Cæsars*. And it may be that this is part of

\* Jerome on the 23rd Chapter of Ezekiel, writes:—*Idolum autem Baal, sive Bel Assyriorum religio est, consecrata a Nino Belis filio in honorem patris. Also on Hosea. Ninus in tantam pervenit gloriam, ut patrem suum Belum referret in Deum, qui dicitur Hebraice Bel et in multis prophetis, maximeque in Daniele; et juxta Theodotionem sub Idolo Babylonis hoc appellatur nomine: Hunc Sidonii et Phenices appellant Baal.*

† Implevitque mero pateram quam Belus et omnes.

A Belo soliti.

She filled with wine the bowl, which Belus and all her ancestors from Belus used.

‡ Eusebii Chron. Chronicron Alexandrin. Seu. Fasti Siculi. Jerom. paulo post locum proxime citatum; Dicimus, inquit, exordium Dæmonis, imo hominis in Dæmonem consecrati: omnia enim Idola ex mortuorem errore creverunt. Idem in Isai xlii. Quem (l. e. Baal) Græci *Belum*, Latini *Saturnum dicunt*; cujus tanta fuit apud veteres religio, ut ei non solum humanas hostias captivorum ignobiliumque mortalium, sed et suos liberos immolarent. Cyrillus contra Julianum Lib. iii. versus finem, Primus (inquit) regnavit in Assyriorum terra [*αὐτῷ ἀλαζῶν καὶ υπερφύς ἀρχὴ Βηλος*] vir superbus et arrogans Belus, qui et primus hominum dicitur a subditis nomen Deitatis accepisse: Hic interpres vitiose transfert *Arbelus* et ubi mox sequitur *ἐν τῷ Βηλου γέγονεν ὁ Νινος*, Interpres, *Arbelus*, &c. Lactantius Defalsa relig. C. 23. et ult. Originem Idolatriæ ad Belum refert.

that which Philo Byblius, out of Sachoniathon, would tell us, that the barbarians, especially the Phœnicians, &c. gave names from their Kings to such as were canonized after death. For so we see here, that the Babylonians, and the neighbouring countries, which spoke the Hebrew tongue, or some dialect thereof, called all demons Baalim, from the first demon or deified King in the world, Baal or Belus. For at the time when Belus reigned in Babel, Phœnicia, with the neighbouring people, was under the kingdom of Babel, whence may seem also to have come their community of language and ceremonies. And here note a wonderful mystery—that old Babel, the first pattern in the world of ambitious dominion, was also the foundress of idols,\* and the mother of the fornication and abominations of the earth.

And because we have fallen upon the naming of Demons, let us observe another mystery of names, out of Plutarch (*De defect. orac.*) which may help us out of, or prevent some difficulties, namely, that “demons are sometimes called by the names of those celestial Gods whose ministers and proctors they are, and from whom they receive their power and divinity; as Apollo’s demon, *Apollo*; Jupiter’s demon, *Jupiter*; and so the rest.”† To which is agreeable what Eusebius ‡ quotes out of Diodorus, viz., that “the Egyptians affirmed such as had been great benefactors when they lived, to be deified after their death, and some of these to be called by the very names of the celestial Gods.”

The same Plutarch in the same place doth acquaint us with this pretty conceit, which being to the purpose, I will not omit; namely, that the souls of men took degrees after death; first they commenced heroes who were as Probationers to a demonship; then after a suitable time demons; and after that, if they deserved well,

\* Jer. l. 38.

Is. xlvii. 12.

† ὡ γὰρ ἕκαστος θεὸς συντετακται, καὶ παρ’ οὗ δυναμὴς καὶ τιμὴς ἐλήκεν, ἀπο τοῦτο φίλοι καλεῖσθαι.

‡ Præpar Evang. lib. iij. cap. 3.

to a more sublime degree. Howsoever it be, demons and heroes differed but in more and less antiquity ; the more ancient *heroes* being called *demons*, and the younger *demons*, *heroes*.

But that we may return again more close to the matter in hand, this order of demons, or soul-gods, as I may call them, found place in the religion of the elder Romans, who called them Penates, Lares, and Manii Dii ; and when once they began to canonize their deceased Emperors (which was from the time of Augustus) they called them *divi*, or *gods*, which word before that time was more general. Tully, in his second book *concerning laws*, \* shall be my witness, that his countrymen acknowledged this distinction of sovereign gods, and soul-deified powers ; for there you shall find this law.† “ Let them worship the gods ; both those who were ever accounted celestial, and those whom their own merits have advanced to heaven.” And again,‡ “ let the rights of separate souls be kept inviolable, and let them account the deceased worthies as gods.” Would God the present Christian Romans had not renewed this law.

Yea so strongly was this doctrine embraced amongst the Gentiles, that some of their latter Theologists thought that even the souls of wicked men and tyrants had a power after death, and that of these came evil demons § which hurt men ; and yet to these they ordained temples and sacrifices to keep them from hurting them, as well as to the good demons for helping them. But the ancients gave this honour to the souls of virtuous men only.

Thus have you heard the original of demons according to the ancient and general opinion of the Gentiles. But besides these demons whose original you have heard,

\* De legibus.

† Divos, et eos qui Coelestes semper habiti, colunt : et illos quos in cœlum merita vocaverint.

‡ Deorum manium jura sancta sunt. Hos letho datos Dios habento.

§ Mali demones.

(I mean besides soul-demons and canonized mortals) their Theologists bring in another kind of demons more high and sublime, which never had been the souls of men, nor ever were linked to a mortal body, but were from the beginning, or without beginning always the same. So Apuleius tells us in his book *on the god of Socrates*, saying,\* “there is another and a higher kind of demons, who always having been unconnected with bodies may be regarded as peculiar powers. Plato thinks, that from these more exalted demons men are supplied with witnesses and guardians.” This sort of demons doth fitly answer and parallel that sort of spiritual powers which we call Angels, as the former of soul-demons those which, with Roman Catholics, are called saints.

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## CHAP. V.

THE MANNER AND WAY OF WORSHIPPING THE DEMONS AND RETAINING THEIR PRESENCE, VIZ., BY CONSECRATED IMAGES AND PILLARS.—THAT IMAGES WERE AS BODIES FOR DEMONS TO ANIMATE AND DWELL IN.—THE WORSHIPPING OF IMAGES AND COLUMNS A PIECE OF THE DOCTRINES OF DEMONS.—THIS PROVED OUT OF TRISMEGIST, PORPHYRY, ARNOBIUS, MINUCIUS FELIX, &C.—THE WORSHIPPING OF DEMONS IN THEIR RELIQUES, SHRINES, AND SEPULCHRES, ANOTHER PIECE OF DEMON-DOCTRINE.—THAT THE GENTILE’S TEMPLES WERE NOTHING BUT THE SEPULCHRES OF DEAD MEN.—THE GROSS IDOLATRY OF THE EGYPTIANS.

**BUT** lest I might seem to have no measure in raking up this Ethnical dunghill, I will now leave the theology

\* Est et superius aliud augustiusque Dæmonum genus, qui semper a corporis compedibus et nexibus liberi, certis potestatibus procurentur. Ex hac sublimiori Dæmonum copia autumat Plato singulis hominibus in vita agenda testes et custodes singulos ad-ditos.

of the original of demons, and shew you yet another piece of that doctrine, namely, concerning the manner how demons were to be worshipped, and as it were brought to the lure of men, when they had occasion of devotion with them ; and this was done by consecrating of images. This you shall hear from an ancient author, and passing skilful in the mysteries, even Hermes Trismegistus, who in his *Asclepius* speaketh, in English thus : “ It is a wonder (saith he) beyond all wonders, (and he saith truly) that man should find out a way to make gods ; yet because (saith he) our forefathers erred much through unbelief concerning deities, and had small regard of religion and divine worship ; therefore they devised an art to make gods, (he meaneth images) and because they could not *make* souls, (he means to these senseless bodies) therefore they called the souls of demons and angels, and put them into their images and holy mysteries ; by which means alone these images have power of helping and hurting ; which thus incorporated (he saith) are called by the Egyptians *holy animals*.” And in another place, “ that kind of gods (saith he) which men make, is composed of two natures, of a Divine (which is first and more sacred) and of that which is amongst men, namely, the matter whereof they are made.” The sum of all this mystery is, that images were made as bodies, to be informed with demons as with souls ; for an image was as a trap to catch demons ; and a device to tie them to a place, and to keep them from flitting.

The like hath Eusebius out of Porphyry. “ That the gods did exceedingly delight in consecrated images, and were circumscribed and enclosed therein as in a sacred place ;\* and the image being taken away, that is dissolved which detained the deity upon earth.” This is that which Psellus † calleth the approachings or presensings of demons. And Iamblichus termeth these consecrated idols, ‡

\* ης αρθρισης, λευλαι το κρατυν επι γης το θειον.

† προσγγισις δαιμονιω.

‡ 'Αγαλματα θεας μετθσιας αναπλια.

"Images filled with divine fellowship, or with divine society." And our forementioned Hermes calleth them\* "animated statues, full of sense and spirit."

Hence came that answer or defence of the Gentiles, as † Arnobius makes them speak:‡ "we do not think brass and gold, and silver, and other materials of images, to be of themselves gods and holy powers; but in these we worship and reverence the gods brought into these images by sacred dedication, and keeping their residence there." And in another place he makes this objection for their behalf;§ "but you say, perhaps, the deities present themselves unto you in some sort under these images: and because the gods cannot be seen, they are thus worshipped and have religious service done unto them."

And thus have we seen the ground of the idolatrous use of images, and found that the worship of them also is a doctrine of demons; for as at first they were ordained for demons; so whatsoever deity is worshipped in this manner, though it were the true and sovereign God, is thereby made a demon.

What I say of images must be understood also of pillars and columns whereof we read. Levit. xxvi. 1. "Ye shall make no idols, nor graven images, nor rear you up a pillar to bow down unto it." For, however, pillars and images, through some confusion at length surprising the Gentiles superstition may afterwards seem to be ascribed to other deities besides demons, yet, by original institution, they were proper unto demons and no other. The sovereign and celestial gods, they were worshipped in the sun, moon, and stars, where they were supposed to dwell;

\* *Statuas animatas, sensu et spiritu plenas*

† *Lib. vi. advers. Gent.*

‡ *Neque nos æra, neque auri argentique materias, neque alias quibus signa coniunt eas esse per se Deos et religiosa decernimus numina; sed eos in his colimus, eosque veneramur quos dedicatio infert sacra, et fabrilibus efficit habitare simulachris.*

§ *An numquid dicitis forte præsentiam vobis quandam sub his numinum exhiberi simulachris; et quia Deos videri non datum est, eos ita coli, et iis munia officiosa præstari.*

but images and columns were for demons; and if they seemed to be made for any other, Plutarch's *Eremita* would resolve us that they were but demons called by the name of some sovereign gods whose agents they were. The truth of this the history of the beginning of idolatry by images makes evident. For that images and pillars were at first devised and erected to the honour and memory of dead men, this the fourteenth chapter of the *Book of Wisdom* will tell us, and that "by the vain glory of men they first entered into the world;" no less will the long-continuing custom of the world, using thus to honour not only their *dead*, but since also the *living*, be sufficient to persuade the truth. Minucius Felix, in his *Octavius*, will put us forth of doubt.\* "Our ancestors (saith he) while they religiously honour their kings, while they desire after their departure to behold them in their images, and delight to preserve their memory in statues; what was at first taken up for their own solace, was at length made a matter of religion." When, therefore, those whom they thus honoured and remembered were canonized as demons, then were these memorials also worshipped for some supposed presence or divine respect of such demons in or to them. The worshipping, therefore, of images and columns is by its original and institution, a piece of the doctrine of demons; so that whatsoever is thus worshipped, yea the glory of the incorruptible God himself, is thereby changed into a demon.

Thus much of images and idol-pillars, of the reason of their supposed divinity, and of the original and first occasion of worshipping them. But yet we have not done, there is another piece of demon-devotion yet behind, viz., the worshipping of demons in their reliques, shrines, and sepulchres; for this was also a part of the doctrine and theology of demons. Plato, whom before we quoted, for

\* *Majores nostri dum reges suos colunt religiose, dum defunctos eos desiderant in imaginibus videre, dum gestiunt, eorum memorias in statuis detinere; sacra facta sunt, quæ fuerant assumpta solatia.*

the canonizing for demons, of the ghosts of such as died valiantly in the field, would have their shrines and coffins to be worshipped, \* "as the coffins of demons." Hear also what Clemens Alexandrinus speaks of this demon-doctrine.† "They (that is the Greeks) are of opinion that it matters not whether we call those souls (viz. the demons whom they invoke) gods or angels. But the more skilful theologists place the coffins of the deceased in many of their temples as so many statues of the gods,‡ calling their souls demons, and withal teaching that they ought to be worshipped by men, as being for the holiness of their lives intrusted by Divine Providence to be employed about this earth for the service of men; for they well knew that some souls were naturally tied to the body." Out of which words observe, that they supposed the like presence and power of demons at their coffins and sepulchres which before we observed and heard of in their images: as though there always remained some natural tie between the souls deceased and their reliques; and therefore they there builded temples unto them where their bodies and ashes were entombed. And hence it is that the primitive fathers which write against the Gentiles do so often upbraid them. "That their temples were nothing else but the sepulchres of dead men;" "§ they were indeed called by the specious and plausible name of temples, but were in truth nothing but sepulchres; that is, the very sepulchres of dead men were called temples." He goeth on speaking to the Gentiles; "||be ye therefore at length persuaded to forget and relin-

\* ὡς Δαιμονίων θήκας.

† Strom. lib. vi. Διαφέρειν δ' ἄνθρωποι νομίζουσιν εἰν γ' ἔν θείας, εἴτε καὶ ἀγγέλως τὰς ψυχὰς ταύτας λεγοίμεν,

‡ Δαιμόνας μὲν τὰς τούτων ψυχὰς καλοῦντες, θεοσκευεσθαι δὲ πρὸς ἀνθρώπων διδασκόντες.

§ Νέως μὲν εὐφημῶς ὀνομαζομένους ταφούς δι' ἡγενομένους, τούτῃ, τοὺς ταφούς νέως ἐπικεκλημένους.

|| Ὑμεῖς δὲ ἀλλὰ καὶ νῦν δεῖσι δαιμονίας ἐκλαθεῖσθαι, τοὺς ταφούς τιμᾶν αἰσχυροίμενοι.



quish your demonship, and be ashamed to worship the sepulchres of dead men." To the like purpose Arnobius, lib. vi. advers. Gent., where he tells them\* that many of their temples, famous for their high and golden roofs, were nothing but the sepulchres of the deceased, covering dead bones and ashes; and that it was very evident that for the immortal gods they worshipped men that were dead, or that they were guilty of doing a horrible dishonour to the gods, whose temples were built over the burying places of dead men.

I might further add to these universal doctrines of demons, that monstrous one of the Egyptians, for which their fellow Gentiles derided them, who worshipped *living brute beasts*, yea *onions*, and *garlick*, and *water* itself, with divine worship, as supposing some demon or other to dwell in them. Such were their cow-god *Apis*, their bull-god *Mnevis*, and their water-god *Nilus*, which it shall be enough to have only named, to make the former complete; and that from it and the rest of that kind of abominations we may gather this conclusion once for all, that since the sovereign and celestial gods (as you heard before) might not be approached nor polluted by these earthly and material things, but kept always immovably, without change of place or presence, their heavenly stations; therefore the adoring or worshipping of any visible or material thing for any supposed presence or other relation of a divine power therewith, is to be accounted amongst the doctrines of demons.

\* Quid quod multa ex his templa quæ tholis sunt aureis et sublimibus elata fastigiis, auctorum conscriptionibus comprobantur contegere cineres atque ossa, et functorum esse corporum sepulturas? Nonne patet et promptum est aut pro diis immortalibus mortuos vos colere, aut inexpiabilem fieri numinibus contumeliam, quorum delubra et templa mortuorum superlata sunt bustis?

## CHAP. VI.

A RECAPITULATION OR SUMMARY OF THE DOCTRINES OF DEMONS.—HOW THE SEVERALS THEREOF ARE REVIVED AND RESEMBLED IN THE APOSTATE CHRISTIAN CHURCH.—THAT THE WORD “DEMON,”\* IS SOMETIMES IN SCRIPTURE TAKEN ACCORDING TO THE THEOLOGY OF THE GENTILES, AND NOT ALWAYS FOR AN EVIL SPIRIT.—THAT IT IS SO TO BE TAKEN IN THE TEXT WAS THE JUDGMENT OF EPIPHANIUS; AN OBSERVABLE PASSAGE QUOTED OUT OF HIM TO THIS PURPOSE.

AND thus have you seen the theology of demons: 1st, for their nature and degree, to have been supposed by the Gentiles an inferior and middle sort of divine powers between the sovereign and heavenly Gods and mortal men; 2. their office to be as mediators and agents between these sovereign Gods and men; 3, their original, to be the deified souls of worthy men after death; and some of a higher degree, which had no beginning, nor ever were imprisoned in mortal bodies; 4, the way to worship them—to find and receive benefits from them, namely by consecrated images and pillars, wherein to have and retain their presence at devotions to be given them; 5, to adore their relics, and to temple them.

Now, therefore, judge impartially whether St. Paul's prophecy be not fulfilled already amongst Christians, who foretold that the time should come that they should apostatize and revive again† “doctrines of demons;” whether the deifying and worshipping of saints and angels, whether the bowing down to images, whether of men or other things visible, brea den idols, and crosses like new demon pillars, whether the adoring or templing of relics, whether these make not as lively an image of the Gentile's theology of demons ‡ as possibly could be expressed and whether these two words comprehend not the whole

\* Δαιμονιον.

† Διδασχαλιας δαιμονιων.

‡ Διδασχαλαι δαιμονιων.

pith and marrow of CHRISTIAN APOSTASY, which was to consist in spiritual fornication or idolatry, as appears by that name and denomination given by St. John in his revelation, THE WHORE OF BABYLON. Is she not rightly termed the Babylonish whore, which hath revived and re-planted the doctrines of demons first founded in the ancient Babel? And is not this now fulfilled which St. John foretells us Rev. xi. That the second and outermost court of the Temple (which is the second state of the Christian Church) together with the holy city should be trodden down and overtrampled by the Gentiles (that is overwhelmed with the Gentile's idolatry) forty-two months?

But, perhaps, I am yet too forward in my application; some things in our way must first be cleared; for howsoever the resemblance indeed be evident, yet first the text seems not to intend or mean it, because (it would be objected) the word *Demon*\* is in the Scripture never taken in the better or indifferent sense, howsoever profane authors do so use it, but always in an evil sense, for *the devil*, or *an evil spirit*. Now the signification of words in scripture is to be esteemed and taken only according to the scripture's use, though other writers use them otherwise. Secondly, for the charge of Idolatry. Though much of that wherein we have instanced may be granted to be justly suspected for such indeed, yet, nevertheless, that, whereupon this application mainly relieth, namely, the praying to Saints glorified, as mediators and agents for us with God, should not seem to deserve so foul a name. For suppose it were a needless, yea a fruitless ceremony, yet what reason can be given why this should be more tainted with idolatry, than is the like honour given to saints and holy men whilst they live on earth, whom then to desire to mediate and pray to God for us was never accounted so much as an unlawful matter? When these two scruples are answered, I will return to continue my former application.

\* Δαιμονιον.

To the first, therefore, to the use of the word *Demon* in scripture, I say : that because those which the Gentiles took for demons and deified souls of their worthies, were indeed no other than evil spirits, counterfeiting the souls of men deceased, and masking themselves under the names of such supposed demons, under that colour to seduce mankind ; therefore, the scripture useth the name demons, for that they were indeed, and not for what they seemed to be : for no blessed soul or good angel would admit any honour which did derogate from the honour of the only true God who made them : neither do the glorified saints in heaven, or the blessed angels, though Apostate Christians now invoke and worship them, accept of this honour, hear their prayers, or condescend to their devotions, by any sign or act whatsoever ; but whatsoever is made seem to be done by them, is done by the self-same wicked spirits which heretofore were masked under the names of demons ; and, therefore, on this account, the one may as well bear the name of demons as the other, and be as likely to be intended by the use of that word.

Secondly, though the Scripture often uses this word in the worst sense, yet follows it not, it always should do so ; because the word *Devil*\* itself, which the Scripture hath appropriated to signify Satan the Prince of hell hounds, following therein the seventy (who first gave it this notion no where else sampled in any Greek author,) yet is this word *Devil* in the New Testament itself,† three several times used in the common sense for a slanderer or false accuser, and that in three several epistles, in both those to Timothy, and in that to Titus. And why should the like seem improbable for the word *Demon*.‡ Nay, most certain it is so, as I now come to make manifest.

And that first, Acts 17, 18, where St. Paul our Apostle, having at Athens preached Jesus risen from the dead,

\* Διαβολος. † 1 Tim. iii. 11. 2 Tim. iii. 3. Tit. ii. 3.

‡ Δαιμων or Δαιμονιον.

the philosophers thus encountered him, saying, "This fellow \* seemeth to be a setter forth of strange gods, namely Demon-gods;" for hearing of one Jesus *after death*, to become a Lord and Saviour, and to be adored with divine worship, they took him presently (according to their own principles in that kind) to be some new or foreign Demon; for so it follows in the text, that they said thus, "because he preached unto them Jesus and the resurrection." Upon the same ground *Celsus* calls the same Christ our Saviour the Christians' Demon: for whereas, the Christians said that they without hurt and danger blasphemed and reproached the Gentiles' Gods. *Celsus* replies,† "Do you not see, good sir, that one opposing your Demon, does not only reproach him, but proclaims him unworthy to be at all in the world." Where *Origen* answers *Celsus*,‡ "He that acknowledges no evil Demons, I know not how he came to forget himself calling Jesus a Demon." But St. Paul thus charged by the philosophers, coming to make his apology in the *Areopagus*, retorts their accusation: "Ye men of Athens, (saith he) I see you in all things too full of Demons already;" I shall not need bring any more amongst you.§ But I (saith our Apostle) preach no new Demon to you, but that "sovereign and celestial Lord who made the world and all things therein: who being Lord of heaven and earth, dwelleth not (as your Demon-gods do)

\* Ήνων Δαιμονίων δοκεῖ καταγγελεὺς εἶναι.

† Nonne vides, bone vir, quod etiam tuo demoni opponens se quispiam non solum convitiatur, sed terra marique illum exigit?

οὐκ ὁρᾷς οὖν, ὦ βέλτιστε, ὅτι καὶ τοῦ σοῦ δαιμονα καταγὰς τις, οὐ βλασφημεῖ μόνον, ἀλλὰ καὶ πάσης γῆς καὶ θαλάττης ἐκκηρύττει;

‡ Qui nullos scit malos demones, nescio quomodo sui oblitus, Jesum vocarit demonem.

κατὰ δὲ Κέλσον μὴδὲν ἐμφηγάντα περὶ φανῶν δαιμονίων, οὐκ οἶδ' ὅπως ἐπιλαθόμενον ἑαυτοῦ, δαίμων ὁ Ἰησοῦς εἰρηται.

§ For thus the word Δεισιδαιμών by etymology signifies "a worshipper of Demon-gods," and was anciently used in this sense;

in temples made with hands, neither is worshipped with men's hands, as though he needed any thing, (as you conceive of your Demons) seeing he giveth to all life and breath and all things: this God I preach unto you." And this place I take to be so unanswerable for the indifferent and common acception of the word *Demon*\* that I care not now though the rest should fail me; but let us see what they are.

In Revelation ix. 13, &c., the sixth trumpet from *Euphrates* brings a huge army upon the Christian world, which destroyeth a third part of men; and yet those which remained "repented not of those sins" (verse 20.) for which these plagues came upon the earth, viz. "that they should not worship † demons and idols of gold, silver, and brass, and stone, and of wood, which can neither see, nor hear, nor walk." Is not this a comment upon the Apostle's prophecy in my text? The *time* which it concerns must needs fall in the *last times*; for it is the last trumpet save one. The *place* must be the Roman Empire, or Christian world; for that is the stage of all the *seals* and *trumpets*. And how could it be otherwise, seeing St. John at Patmos, saw them coming from the great river Euphrates? Whatsoever comes from thence must needs fall upon the territory of the *Roman* Empire. To hold you no longer, the best expounders, make it the *Ottoman* or *Turkish* invasion which hath swallowed so great a part of Christendom. But what people are they who in

and so you shall find it often in\* *Clemens Alexandrinus*, his Protrepticon, not to speak of others; though afterwards, from signifying ἡ πρὸς το θεῖον εὐλάβεια, as *Budæus* speaks, it came to be applied to those who were too precise and anxious in their devotions.

\* Et Strom. l. vii. p. 504. Δεισιδαιμων ο διδως τα δαιμονια. Lactantius lib. iv. Inst. Div. alt. Superstitiosi vocantur aut ii qui superstitem memoriam defunctorum colunt. Aut qui parentibus suis superstites celebrant imagines eorum domi, tanquam Deos penates. Nam qui novos sibi ritus assumebant, ut Deorum vice mortuos honorarent, quos ex hominibus in Cælum receptos putabant hos supersticiosos vocabant: eos vero qui publicos et antiquos Deos colerent religiosos nominabant; unde Virgilius, vana superstitio veterumque ignara Deorum.

\* Δαιμονιον.

† Δαιμονια.

the *Roman* territory do in *these latter times* worship idols of gold, silver, brass, and stone, and wood? Are they *Heathens*? There are none such. Are they *Jews*? They cannot endure the sight of them. Are they *Mahometans*? Nay, they abhor it also. Then must they needs be *Christians*; and then must *Christians* too, worship *demons*; for both are spoken of the same men. But what *Christians* do, or ever did worship *Devils* formally? But demon-gods (alas!) they do and long have done. Here, therefore, *demon* is again taken in the common and philosophical sense, or at least, which is all one, for *evil spirits* worshipped under the names of demons and deceased souls.

Besides my text, there is but one place more in all the Epistles of *St. Paul*, where the word demon is used, namely, 1 Cor. x. 21, where if there be any allusion to the Gentiles conceit of demons, then all the places of *St. Paul's* Epistles are bending that way. But some there are, saith *Stephen* in his *Thesaurus*, who think the Apostle in his "cup of demons," alludes unto that\* "cup of the good demon," used among the Gentiles. And, further, to strengthen this conceit of the Apostle's allusion to the heathenish notion of *demons*, the words of the former verse make much; "for the things which the Gentiles sacrifice, they sacrifice (saith he) to demons and not to God." Now this was the very tenet of the Gentiles, that the sovereign and celestial Gods were to be worshipped only with the spirit, and with hymns and praises, and that sacrifices were only for demons.† He, therefore, who had given his faith to that *one Lord*, to the *only Potentate*, to the *one and only Mediator Jesus Christ*, must have no communion, have no part in the service of those many *Mediators*, *Lords* or *demon Gods* of the nations; for Christ's monarchical mediation excludes all other mediators and demons; not that the wooden idol was ought

\* poculum αγαθου Δαιμονος.

† Vid. Porphy. in Euseb. Præp. Evang. Herm. Trismeg. in Asclepio, Apuleium de Demonio Socratis.

of itself, but that the Gentiles supposed there dwelt some demon therein, who received their sacrifices, and to whom they intended their services. Thus may this place be expounded, and so the use of the word *demon* in the *worst sense* or directly *for a Devil*, will be almost confined to the Gospel; where the subject spoken of being men vexed with *evil spirits*, could admit no other sense or use; and yet St. Luke, the best language of the Evangelists, knowing the word to be *ambiguous*, and, therefore, as it were to distinguish it once for all, doth the first time he useth it, do it with an explication, Chap. IV. verse 33. "There was (saith he) a man in the Synagogue, \*having the spirit of an unclean demon."

Thus much of the word *demon* in Scripture; whereby I hope it appears, that this place of my text is not the only place where the word is used according to the notion of the Gentiles and their theologists.

But you will say, did any of the Fathers or ancients expound it thus, in this place? If they had done so, the *Mystery of Iniquity* could never have taken such footing; which because it was to come according to Divine disposition, what wonder, then, if this were hidden from their eyes? Howsoever it may seem that God left not his Spirit without a witness, for, as I take it, Epiphanius, one of the most zealous of the Fathers of his time against *Saint worship* then peeping, took the doctrines of *demons*, in my text, for a *Doctrine of worshipping dead men*. You may read him in the seventy-eighth heresy towards the conclusion, where, upon occasion of some who made a *goddess* of the *blessed Virgin*, and offered a cake unto her as the Queen of Heaven, he quotes this place of my text concerning them, saying, † "That also of the Apostle is fulfilled

\* εχων πνευμα Δαιμονιου ακαθαρτου.

† πληρoutai γαρ και επι τουτους το, Αποστηsonται τινες της υγιους διδασκαλιας, προσερχοντες μυθοις και διδασχαλιας Δαιμονιων' εsonται γαρ, φησι ΝΕΚΥΟΙΣ λαλρευοντες, ως και εν τω Ισραηλ εισεβασθησαν.





## CHAP. VII.

WHY THOSE WORDS IN THE DESCRIPTION OF THE MYSTERY OF GODLINESS (RECEIVED INTO GLORY) ARE SET LAST.—THAT PRAYING TO SAINTS GLORIFIED, AS MEDIATORS AND AGENTS FOR US WITH GOD, IS IDOLATRY.—FOR THE PROOF OF THIS SEVERAL GROUNDS ARE LAID DOWN.—TO BE PRAYED TO “IN HEAVEN,” TO PRESENT OUR DEVOTIONS TO GOD, AND TO DEAL AS AN AGENT AND MEDIATOR BETWEEN US AND HIM, IS A “PREROGATIVE” APPROPRIATE TO CHRIST, A FLOWER OF HIS GLORY, AND EXALTATION TO SIT AT GOD’S RIGHT HAND, A ROYALTY INCOMMUNICABLE TO ANY OTHER.—THAT NONE BUT CHRIST OUR HIGH PRIEST IS TO BE AN AGENT FOR US WITH GOD IN THE HEAVENS, WAS FIGURED UNDER THE LAW, IN THAT THE HIGH PRIEST ALONE HAD TO DO IN THE MOST HOLY PLACE, AND THERE WAS TO BE AGENT FOR THE PEOPLE.—THAT THOUGH CHRIST IN REGARD OF HIS PERSON WAS CAPABLE OF THIS GOD-LIKE GLORY AND ROYALTY, YET IT WAS THE WILL OF GOD THAT HE SHOULD PURCHASE IT BY SUFFERING AN UNIMITABLE DEATH.—THIS PROVED FROM SEVERAL TESTIMONIES OF SCRIPTURE.—SAINT WORSHIP IS A DENIAL OF CHRIST’S PREROGATIVE.—BREAD WORSHIP IN THE EUCHARIST, TO WHAT KIND OF IDOLATRY IT MAY BE REDUCED.—HOW SAINT WORSHIP CREPT INTO THE CHURCH.

NOW I come to the second point, to maintain and prove that praying to saints glorified, as mediators and agents for us with God, is justly charged with Idolatry.

For this is that which I told you in the beginning, that my text depended upon the last words of the former chapter and verse, “received into glory ;” which were, therefore, out of their due order, put in the last place, because my text was immediately to be inferred upon them.\* Agreeably, therefore to this dependance of my text, I am

\* The like misplacing, and for the like reason, see Heb. xii. 23, where in a catalogue or recension of the parts of the Church “Christ the head,” and “the sprinkling of his blood” is mentioned in the last place, and after “the spirits of just men,” because the next verses are continued upon this sprinkling of Christ’s blood: “ye

to shew, that the invocation of saints glorified implies AN APOSTASY from Christ, and a denial of his glory and majesty, whereunto he is installed by his assumption into heaven, to sit at the right hand of God. Which before I do, I must premise some general grounds which are as followeth.

First, that as God is most one, and without all multiplicity, so must the honour and service which is given unto him have no communicability. Isa. xlii. 8. "I am the Lord, that is my name, and my glory will I not give unto another, nor my praise to graven images;" for the one-most God must have an one-most service. Therefore in that action whereof God is the object, nothing must be an object but God. Or, in the scripture phrase, thus, —in those actions which look towards the "face of God," nothing may come between whose "face" such actions may look upon besides him; whether by way of subordination to him, or representation of him; for "I am the Lord thy God (saith he) thou shalt have no other Gods before my face."\*

Secondly, this face of God is not only the "object of his person," but also the "place of his presence," where his glory is revealed in the heavens, where we shall see him face to face, 1 Cor. xiii. 12, Rev. xxii. 4, and where the angels in heaven behold the face of the father which is in heaven —Matt. xviii. 10. No action, therefore, directed thitherward, that is, to this face of his revealed "presence and glory," may so much as look askint upon any other object, or behold any other face but the face of God alone; for we must have no other Gods before his face.

are come to the general assembly and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, which speaketh better things than that of Abel;" whereas the right order should have been, first, "God the judge of all;" secondly, "Christ the mediator of the new covenant;" and thirdly, in the last place, "the spirits of just men made perfect." See also Rev. i. 5, where Christ is named after the seven spirits for the like reason.

\* Exodus xx. 3.

I say not, that a man may not turn his face upon the face of any other thing when he turns his face towards the face of God ; for how then should we worship him at all, seeing which way soever we turn us, something will always be before us ? But it is not the face of our bodies, or their posture, but the face and posture of the act we do, which must not have the face turned upon any thing else, when it is directed at the face of God : namely, that action in which God is faced, must face nothing else but God ; that is, where God is the object, whether in regard of his person, when we pray unto him, or of his throne of presence, when we would approach it, or direct our supplications towards it : *there* nothing is to have any respect of an object but God alone. So although when we pray unto God, we turn the face of our bodies towards heaven, the sun, the moon, and stars ; yet do we not, therefore, worship the host of heaven, because our action hath no relation to them as to an object, but to God alone ; and howsoever they are between God and us in place, yet as an object of our devotion neither they, nor any thing in them, come any way between us and him.

Now for the reason (if you ask it) of this incommunicableness of all actions and services directed to God-ward, you shall have it, (Exod. xxxiv. 14.) Because the Lord, whose name is jealous, is a jealous God ; jealous not only lest he should not be honoured and served as God ; but jealous lest he should not be honoured as one God ; for as by honouring him we acknowledge him God, so by the incommunicableness of honour we acknowledge him one God.

For this cause, God being to give us a Mediator, by whom we should have access unto his presence, and whom, without his jealousy, we might interpose in our devotions and supplications unto himself, or offered at the throne of his majesty and glory in the heavens, provided that admirable mystery of communicating to the nature of a man born of a woman, the hypostatical union of the second person of the Deity ; and him, after he had

vanquished death, to exalt to sit at his right hand of glory and power in the heavens, there in his own presence and throne to receive our requests, and to deal as an agent between us and him.

Thus, at length, I am arrived at that port which all this while I made for, viz., to show, that this glory of Christ, which is styled his sitting at the right hand of God, is that incommunicable royalty to which of right belongeth in the presence of God to receive and present our devotions to the Divine Majesty; as in that which now followeth shall appear.

*Sessio ad dextram Dei*,—To sit at the right hand of God, is to be installed in God's throne, or to have a god-like royalty, which is defined in Scripture,—the majesty of Christ in heaven.\*

\* Whence it is said, Heb. i. 3, *καθισεν εν δεξια της μεγαλωνης εν υψηλοις*, he sat down on the right hand of Majesty on high; and Heb. viii. 1, it is called *Δεξια τε θρονου της μεγαλωνης εν τοις υψαισι*, the right hand of the Throne of the Majesty in the Heavens: it is also called by Christ himself, Mark xiv. 62, *Δεξια της δυναμεις*, Luke xxii. 69, *Δεξια της δυναμεις το Θεου*, the right hand of Power, and the right hand of the Power of God: for as to the right hand belongs both dignity and strength; so doth this glory of Christ include both a God-like sublimity and a God-like power; the first, the right hand of the throne, *δεξια του θρονου*, the second, the right hand of power, *δεξια της δυναμεις*. The proper place where the majestic glory is revealed, is the heavens, as may appear almost wheresoever this sitting at the right hand of God is mentioned. Eph. i. 20. *εν τοις επουρανις*, Colosa. iii. 1. *εν τοις ανω*, Heb. i. 3. *εν υψηλοις*, Heb. vii. 26, *υψηλοτερος των ουρανων*, 1 Pet. iii. 22, *εις ουρανον*, &c. Heaven, heavenly places, high places, and the like, being always thereto annexed: and everywhere appeareth to be a consequent of his ascension into heaven, as we say in our Creed, he ascended into Heaven, and sitteth at the right hand of God; and, therefore, in the words whereon my text depends, is expressed by, assumed or taken up into glory, *αυληφθη εν δοξη*. For as God himself is styled the Father in heaven, *Pater in cœlis*; not because not elsewhere, but because his glory is there revealed: so Christ sits at the right hand in heaven, *ad dextram in cœlis*, because there the beams of the

This glorious throne of majesty, this sitting at the right hand of the power of the Almighty, is a name incommunicable, an exaltation whereof no CREATURE in heaven or earth is capable: which is, that the Apostle means to tell us, when he saith, Eph. i. 21, "Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come;" and Phil. ii. 9, 10, "Wherefore, God also hath highly exalted him, and given him a name which is above every name, (that is, created name,) that at the name of Jesus every knee shall bow, both of things in heaven, and things in earth, and things under the earth;" Revel. iii. 21, "He that overcometh, (saith Christ,) I will give him to sit with me in my throne; even as I have overcome, and sat with my Father in his throne." Here is mention, we see, of two thrones, of which, "my throne," that is, Christ's throne, is the condition of a glorified man; in this throne his saints shall sit with him; but "my Father's throne" is the power of Divine Majesty, wherein none may sit but God, and the God-man Jesus Christ.

These grounds laid, I say,—that the honour of being prayed to in heaven, and before the throne of presence, is a prerogative of the right hand of God; and to receive our devotions there, a flower of Christ's sitting at the right hand of God: as St. Paul, Rom. viii. 34, conjoins them, saying, "Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is at the right hand of God, and who makes intercession for us." For by right of this his exaltation and majesty, he comes to be a priest after the order of Melchisedec, as appears Psalm cx, 1. "The Lord said unto my Lord, sit thou on my right hand, till I make thine enemies thy footstool;" then follow the effects thereof, ver. 4. "The Lord hath sworn, and will not repent, thou art a Priest for ever, after

Majesty given him by his Father are revealed: whence it comes that his kingdom is called the kingdom of Heaven, that is, a kingdom whose king's residence and kingly throne are both in Heaven.

the order of Melchisedec." And by the same right, also, he becomes the only and eternal Priest which hath to do in the most holy place, the heavens; for as the High Priest only entered the most holy place beyond the veil in the earthly tabernacle, so Jesus Christ, our only High Priest, through his body, as the first tabernacle, by his own blood, entered into the second tabernacle, or holy place, not made with hands, as was the figure, but "into heaven itself, there to appear in the presence of God for us." All this you have in the same words at large, Heb. ix. 7, 11, 12, 24.

Now, *in the tabernacle of this world*, as was in the first tabernacle, we may haply find many priests whom to employ as agents for us with God. *But in the second tabernacle, which is heaven*, there is but one agent to be employed, but one who hath royal commission to deal between God and men, that angel of the presence, as Isaiah calls him (chap. lxiii. 9.), and one only Mediator, Jesus Christ the Lord of glory, who in this prerogative is above saints and angels; "for to which of the" saints or "angels said to God at any time, sit on my right hand, till I make thine enemies thy footstool?" Heb. i. 4, 9, 13.

Neither will this demonstration admit that vulgar exception to be of any force, namely,—that expiatory mediation, or meritorious intercession in heaven, should indeed appertain to Christ alone, but favourable intercession to pray for us, not so; and, therefore, for this, we may without derogation to Christ, solicit either saints or angels. I could say, that this rag is too narrow and short to cover the nakedness of those who lay hold of it; in whose supplications to saints and to God too in their names, nothing is more usual than the express mention of their merits, blood and sufferings, as motives to God to hear them. But we shall not need this answer, for we have demonstrated, that as in the law none but the high priest alone was to do office in the holiest place, so Christ Jesus now is the only agent for whatsoever is to be done for us in the holiest tabernacle of heaven. Besides,

we read, that none but the High Priest alone was to offer incense, or to incense the most holy place when he entered into it: but incense is the prayers of the saints, sent thither from this outward temple of the militant church, as in the law was fetched from without the veil; this, therefore, none in heaven but Christ alone must receive from us to offer for us. And this is that angel with the golden censer (Rev. viii. 3.), who there offers the incense of the prayers of the saints there given him to offer upon the golden altar before the throne, alluding expressly to the golden altar before the testimony.

For the fuller understanding and further confirmation of what hath been spoken, take this also; that notwithstanding the man Christ Jesus in regard of his person, being God as well as man, was from his first incarnation capable of this royalty and glory; not only for the incomparable sufficiency of his person, which by reason of his two-fold nature is always and in all places present both with God and men, and so at one instant able and ready at every need to present to the one what he should receive from the other; but chiefly and most of all, for that by being very God himself, his Father's jealousy (which could never have brooked the communication of this glory to any other which should not have been the self-same with himself) was by this condition of his person prevented and secured.

Nevertheless and notwithstanding all this capability of his person, it was the will of his Father, in the dispensation of the mystery of our redemption, not to confer it upon him, but as purchased and attained by suffering and undergoing of that death which no creature in heaven or in earth was able to undergo but himself; being a suffering of a death, whereby death itself was overcome and vanquished; to the end that none by death save Jesus Christ alone might be ever thought or deemed capable of the like glory and sublimity; but that it might appear for ever to be a peculiar right to him.

And this, I think, is not only agreeable to the tenor of



Scripture, but express Scripture itself. Heb. ii. 9, 10. "But we see Jesus, who was made a little lower than the angels, by the suffering of death, crowned with glory and honour. For it became him, for whom are all things, and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings." Phil. ii. 8. "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross;" and v. 9, 10. "Wherefore God hath also highly exalted him, and given him a name above every name, that at the name of Jesus every knee should bow. Heb. x. 12. "But this man after he had offered one sacrifice for sins, for ever sat down on the right hand of God." Rom. xiv. 9. "For to this end Christ both died, rose, and revived, that he might be Lord both of the dead and the living." See besides, Acts v. 30, 31. Rom. viii. 34. Ephes. i. 20. 1 Pet. i. 11.

Lastly, for that particular parcel of this glory of Christ, viz. To be that only Name in which we are to ask at the hands of God whatsoever we have to ask; is not this also ascribed and annexed to his triumph over death? John xiv. 12, 13. "I go unto my Father, (viz. through death;) and whatsoever ye ask in my name, that will I do." John xvi. 16, and 23. "A little while, and ye shall not see me; and again a little while, and ye shall see me; because I go to my Father. And in that day (when I am gone to my Father) ye shall ask me nothing. Verily, verily I say unto you, whatsoever ye shall ask the Father in my name, he will give it you." Verse 24. "Hitherto ye have asked nothing in my name; ask, and ye shall receive." Heb. vii. 25, 26. "Wherefore he is able to save them to the uttermost that come unto God by him; seeing he ever liveth to make intercession for them. For such an High Priest became us—who is made higher than the heavens."

How is it, then, that some extenuate that kind of Saint-worship, wherein prayers are not made unto them directly, but God is prayed to in their names and for their media-

tion sake to grant our requests ? Is it not a denial of Christ's prerogative, to ascribe unto any other, for any respect of glory or nearness to God after death or otherwise, that whereof he alone is infeoffed by his inimitable death, triumphant resurrection, and glorious ascension ? Certainly that which he holds by incommunicable title, is itself also incommunicable.

To conclude, therefore, with the words of St. Paul, 1 Tim. ii. 5. " There is but one God, and one Mediator between God and men, the man Christ Jesus : " as God is one, so is the Mediator one ; for it is a God-like royalty, and therefore can belong but to one. There is but one God in Heaven, without any other Gods subordinate to him ; therefore but one Mediator there, without any other Mediator besides him. As for the angels and blessed saints, they have indeed a light of glory too, but they are but as lesser lights in that heaven of heavens. And therefore as where the sun shines, the lesser stars of heaven, though stars, give not their light to us : so where this glorious sun Christ Jesus continually shineth by his presence, sitting at the right hand of God, there the glory of the saints and angels is not sufficient to make them capable of any flower of that Divine honour which is God-like, and so appropriate to Christ by right of his heavenly exaltation in the throne of Majesty. Whatsoever spirit saith otherwise, (*ὁ κρατεῖ τὴν κεφαλὴν*) holds not the head ; but is a Christ-apostate spirit ; which denies the faith of Christ's assumption into glory, and revives the Doctrines of Demons.

The way being now cleared, I may (I hope) safely resume my application, which I have already given some taste of, that the words in the text—" The Doctrine of Demons," *comprehend, in most express manner, THE WHOLE IDOLATRY OF THE MYSTERY OF INIQUITY—the deifying and invoking of saints and angels—the bowing down to images—the worshipping of crosses (as new idol columns)—the adoring and templing of reliques—the worshipping of any other visible thing,*

*upon supposal of any divinity therein.* What copy was ever so like the sample, as all this to the DOCTRINES OF DEMONS? And for the idolatry of the Eucharist, or bread-worship,—though it may be reduced to image-worship, as being the adoration of a sign, or symbol,—yet let it be considered whether, for the quality thereof, it may not be taken rather for an idolatry of reliques, the body and blood of Christ in the sacrament being the mystical reliques which he left us, as monuments of his death till he come. Whichsoever it be, I must confess, it hath a strain above the abominations of the Gentiles, who, though they supposed some presence of their demons in their images and reliques, yet were they never so blockish as to think their images and reliques to be transubstantiated into demons.

But to come to the main again. I will confess, for myself, that I cannot think of this demon resemblance without admiration; nor do I believe that you will hear, without some astonishment, that which I am now to add further—that the advancers of saint-worship in the beginning did not only see it, but even gloried, (\*but their glorying was not good,) that they had a thing in Christian practice so like the doctrines of demons. We heard before, that Plato, in his *Republic*, would have the souls of such as died valiantly in battle to be accounted for demons after death, and their sepulchres and coffins to be served and adored as the sepulchres of demons. Eusebius, lib. 13, *Præpar. Evangel.* cap. 11. quoting this place, adds with it,† “These things do befit at (or after) the decease of the favourites of God, *whom*, if thou shalt affirm to be taken for the champions of the true religion, thou shalt not say amiss:‡ whence it is our custom

• Sed gloriatio non bona.

† Ταυτα δε αρμοζει επι τη των θεοφιλων τελευτη, ης γρα-  
νιτας της αληθους ευσθειας, ηκ αν αμαρτοις επων παραλαμ-  
βανυσθαι.

‡ οθεν και επι τας θηκας αυτων εδος ημιν παρηναι και τας  
ευχας παρα ταυταις ποιησθαι, τιμην τε τας μακαριας αυτων  
ψυχας.

to go unto their tombs, and to make our prayers at them, and to honour their blessed souls." The purpose of Eusebius here was to shew, (as a preparation to draw men to Christianity,) how well the present use of Christians, in honouring the memories of their martyrs, by keeping their assemblies at their sepulchres, did agree with the Gentiles, (so much commended by Plato,) in honouring their champions and worthies for demons after death. But, alas! in the next age after, it proved too, too like it indeed: for these ear-rings, which the Christians had borrowed or stolen from the Gentiles, at their coming out of Egypt, presently became a golden calf, as soon as the woman (the Church) came into the wilderness; yea, and Aaron the Priest had a foul part of it too.

Read the eighth book of Theodoret,\* *concerning curing the affections of the Greeks*, whose title is *concerning martyrs*†; or in the mean time take these few passages thereof. Thus he speaks, having quoted that passage of Hesiod, for demons commended by Plato:—†“If, then, the poet (Hesiod) calls good men, after their decease, “guardians and preservers, or deliverers, of mortal men from all evil; and, accordingly, the best of philosophers, in confirmation of the poet’s saying, would have their sepulchres to be served and honoured. I beseech you, “Sirs,” (he speaks to the Greeks,) “why do you find such fault with what we do? For, such as were eminent for piety, and religion, and for the sake thereof suffered death, we also call preservers and physicians: in no wise do we term them demons;

\* De curandis Græcorum affectionibus. † De martyribus.

† Εἰ τοίνυν καὶ ὁ ποιητὴς καὶ ἀλεξίκακος καὶ φυλάκας θνητῶν ἀνθρώπων τῆς ἀρίστης βιβιωκοτίας, ἡτὰ τελευτησαντίας, προσηγόρευσεν ἐκρατύνει δὲ τὴν ποιητὴ τοῦ λόγου τῶν φιλοσοφῶν ὁ ἀρίστος, καὶ χρεῖται ἐφ’ αὐτῇ καὶ διασώζειν τῶν καὶ προσκυνεῖν τὰς θῆκας τῶν δὴτα μὲμφεσθὲ τοῖς παρ’ ἡμῶν γιννομένοις, ὡς βέλτεροι; τῆς γὰρ ἐν εὐσέβειᾳ λαμβαντίας, καὶ ὑπὲρ ταύτης τὴν σφαγὴν διέξαμεν, ἀλεξίκακους ἡμεῖς καὶ ἰατροὺς ὀνομάζομεν, ὡς δαίμονας καλῶντες μὴ οὕτω λυττῆσαιμεν ἀλλὰ Θεῶν φίλους καὶ εὐνὴς διασώζοντας,

" (God forbid we should ever fall into such a desperate madness,) but the hearty friends and servants of God."

\* "That the souls of holy men, even when they were out of the body, are in a capacity of taking care of men's affairs, Plato affirms in the eleventh book of his Laws. †The philosopher (you see) bids men believe even the vulgar reports"—[That is, the relations and stories which are commonly talked of, concerning the care which deceased souls have of men:]—"but you do not only disbelieve us, and are utterly unwilling to hearken to the loud voice of the events or effects themselves—" ‡"The martyr temples are frequently to be seen, famous for their beauty and greatness."

§"They that are in health pray for the continuance thereof; and they that have been long sick pray for recovery: the barren also pray for children. And they that are to take a long journey, desire them—[viz. the martyrs]—to be their companions, or rather their guides, in the journey."

||"Not going to them as Gods, but making application to them as to divine men and agents for them with God."

\*\*"Now that they who made faithful prayers have ob-

\* Οτι και επι μελεισθαι των ανθρωπινων δυνατῶν πραγμάτων αι των οσων ψυχαι και τω σωματι εκτος γενομεναι, ο Πλατων και τειλο εν τω ενδεκατω των Νομων ειδαξε·

† Αλλ ο μιν φιλοσοφῶν κτελει και ταις φημαις πιστευει· υμεις δε υ μοιον ημιν ακισμετε, και της των πραγμάτων φωνης βωωσης υ βεβησθε—

‡ Οι δε των μαρτυρων σηκοι λαμπροι και περιβλητοι και μεγαλει διαπρεπεις.

§ Οι μιν υγιανοντες αιτῃσι της υγειας την φυλακην οι δε τινη νοσω παλαιοντις την των παθημάτων απαλλαγην· αυτοις δε και αγωνοι παιδας και οι μιν εις τινα αποδημειαν στέλλομενοι, λιπαρουσι τουτους ξυνοδοιπορος γενεσθαι και της οδου ηγεμονας.

|| ηχ ως θεοις αυτοις προσιοντες, αλλ ως θειεις ανθρωπους αντιβολουντες, και γενεσθαι προσβουλαις υπερ σφωι παρακαλουντες.

\*\* Οτι δε τυγχανωσιν ὑπερ αυτισιν οι πιστως επαγγελοντες,

"tained their petitions, clearly appears by the presents  
 "and gifts brought by the votaries, as so many grateful  
 "acknowledgments of their recovery. Accordingly some  
 "do present (to be hung up in the Church) the effigies  
 "of eyes, others of hands; and these made of gold or of  
 "silver."

\*"Nay, the martyrs have utterly abolished and wiped  
 "out of the minds of men the memory of those who  
 "were called Gods."

†"Our Lord God hath brought his dead (viz. the mar-  
 "tyrs) into the place (the temples) of your Gods, whom  
 "he hath sent packing, and hath given their honour to  
 "his martyrs. For instead of the feasts of Jupiter and  
 "Bacchus, are now celebrated the festivals of Peter and  
 "Paul, and Thomas and Sergius, &c. and other holy  
 "martyrs."

‡"Wherefore, since you see there is so much advantage  
 "by honouring the martyrs, be persuaded, I beseech  
 "you, to flee from the errors of demons; and making  
 "use of the martyrs as so many lights and guides, follow  
 "the way which leads directly to God," &c.

Now, judge whether THE DOCTRINES OF DE-  
 MONS hath hitherto been fitly applied or not. I will  
 go on.

αναφανδον μαρτυρει τα τετων αναθηματα, την εατρειαν δηληντα.  
 οι μεν γαρ οφθαλμων, αλλοι δε χειρων προσφερουσιν εκτυπωματα.  
 και οι μεν εν χρυσου, οι δε εξ αργυρου πεποιημενα.

\* και γαρ αυτων των καλυμενων θτων την μνημη εκ της των  
 ανθρωπων εξηλειψαν διανοιας.

† τους γαρ οικειας νεκρους ο δεσποτης αντιστηξε τοις υμετεροις  
 θεοις, και τους μεν φρενδεις απεφηνη, τουτοις δε τα ενεινων απεινιμε  
 γερα· αντι γαρ των Πανδιων και Διονυσιων, Πετρε και Παυλου,  
 και Θωμα και Σεργιου &c. και των αλλων μαρτυρων επιτελενται  
 δημοδοιουσαι.

‡ Ωρυντες τοιουν της των μαρτυρων τιμης το ωφελιμον, Φευγετε  
 ω Φιλοι. των Δαιμονων τον πλανον· και τουτοις Φωσηρσι και πο-  
 δηγεις κειχηρημενοι, την προς τον Θεον αγωγσαν πορειαν οδευσατε, &c.

## CHAP. VIII.

THAT IDOLATRY IS THE MAIN CHARACTER OF THE CHURCH'S  
APOSTASY, PROVED BY THREE ARGUMENTS.

HAVING, therefore, by so many arguments, made apparent (as I hope) what I endeavoured to prove, I desire we may observe, among so many corruptions both now and heretofore overwhelming the Church of Christ, what that is wherein the Holy Ghost placeth the essence, and accounteth as the very soul of the great apostasy under the man of sin, and would have us to make the pole-star of our discovery thereof; not every error, not every heresy, how foul soever, but *Doctrines of Demons*, idolatry and spiritual fornication. As for other heresies, though accompanying this, yet are they but accidental, and not of the essence of the *great apostasy* which was to come. Even as *whores* are seldom without other foul faults, which yet are no parts of whoredom, so hath the spiritual whore many other heresies, but her *whoredom* is only idolatry and the doctrine of demons.

Neither is heresy of itself: no, though damnable heresy, a character whereby the great apostasy can be known from other sects and blasphemies. Foul heresies were in the first ages of the Church; yet Antichrist and his time were neither of them yet come. When his time approached nearer, the Arrians, the Macedonians, Nestorians, Eutychians, were abominable heretics; and the Arrians possessed for a time the face of the visible Church, yet was not theirs the *solemn apostasy* looked for.

But idolatry, or spiritual whoredom, which in that storm the Devil was a working, this is the only character and note whereby the\* APOSTASY under the man of sin is

\* 1 Thesa. i. 9. Conversion to Christianity is described, a turning from Idols to serve the true and living God, and to wait for his son Jesus Christ; therefore Apostasy therefrom is a return to Idols from the living and true God and his son Jesus Christ.

discovered and distinguished from all other blasphemies, sects and heresies of what age or time soever.

Which that I may not seem to ground only upon the exposition of my text, which, whatsoever the probability thereof be, may yet be thought alone too weak to support the weight of so main a conclusion, I desire you to take these arguments for a full confirmation thereof. Some of them have already been intimated, but now all are mustered up together.

I. That Babylon is intituled, in the Revelation of St. John, not "the liar of Babylon," nor the "tyrant of Babylon," nor the "heretic of Babylon," nor the "murderess of Babylon," but the "WHORE OF BABYLON," yea, that "great whore," and the "mother of fornications and abominations of the earth." Doth not God (think we) give the name as he accounts the nature? Or is there any one will deny that this Babylon is that "mystery of iniquity" which our Apostle so calleth, as being in opposition to the great\* "mystery of true worship and religion?" If any should,† "mystery Babylon" in her forehead would help to reclaim him. And what whore is that with whom "the kings, and nations, and kingdoms of the earth commit fornications?" Can it be any other but a "spiritual whore?" Without question, therefore, St. John means no other thing here than what he foretold in the eleventh chapter. That the "second and outmost court of the temple, (which is the second state of the Christian Church,) together with the holy city, should be trodden down and overtrampled by the Gentiles forty-two months." That is, overwhelmed with the idolatry of the Gentiles, which is, *Doctrines of Demons*, as long as power shall be given to the beast to make war with the saints, as long as the witnesses must wear sackcloth, and the woman which escaped the fury of the Ethnical Dragon be fed in the wilderness.

2. St. Paul tells us,‡ that the great apostasy should enter

\* Μυστηριον ευσεβειας.

† Μυστηριον βαβυλων.

‡ 2 Thess. ii. .



by "strong delusions," by "signs," and "lying wonders." Consider, then, what corruptions of the Christian faith were thus ushered in. To begin with the beginning and first corruption of that kind. "Invocation of saints," with the "adoration of their shrines and reliques," how were these advanced in the Church? Was it not by miraculous cures of the sick, healing of the lame, restoring of the blind—yea, raising of the dead (as seemed) by the touch and air sometimes of the shrines and reliques of souls deceased? Was it not still confirmed by strange apparitions and other means wonderful to hear, for discovery of bones and reliques unknown and forgotten—yea, of men whose names they had never heard of before?—and, which I shall shew better hereafter, no such experience for three hundred years together observed in the Church, until the fatal and fixed time began to enter. "The worshipping of images," (the second for time, of the Church's fornications,) was not this also allured, and at length fully ratified by like signs and miracles shewed upon those who approached them in their devotions? Read the legend, and see what store there is of "strong delusions," and "lying wonders." That which, for time, came in last, but deserves a place among the foremost, I mean the "idolatry of the mass," and "adoration of the breaden God," search and see if it also be not thus attended.

If all this be true, then would I know what doctrine of theirs besides was installed with these solemnities. There is but one only left for exception, and that is purgatory; but what if all the delusions of purgatory, with all the apparitions of purgatorian ghosts, were but an indirect device of Satan, aiming partly to advance the mass into an idol, by the miraculous efficacy (as the ghosts forsooth report) of the oblation thereof for them; partly to instal the "son of perdition" ('a demon' I yet spake not of and yet a 'demon') to sit as God in the temple and throne of Christ, with the keys of hell and death," to deliver them? What stronger presumption

can there be of this than the event, and that the error of purgatory had so long been working before the Devil seemed to know how to make this use of it, which at length he spied out, and plied lustily with signs and wonders? If all this be true, then it follows still that it is "spiritual fornication," which the Holy Ghost in Scripture intended, and the event hath marked out for the soul of anti-Christian abomination and impiety; but of the matter of "miracles," and "lying wonders," more in the second part of my text, which is the proper place thereof."

3. And, lastly, the great apostasy is a thing proper to \*"the latter times," (which I will shew, when I come at it, to be the last times of the fourth kingdom of Daniel, Dan. 7, 25, & alibi.) But amongst all other corruptions, only the spiritual fornication of the Church and Spouse of Christ will be found proper to these times.

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## CHAP. IX.

AN EXCEPTION AGAINST THE FOREGOING ASSERTION,—THAT ANTICHRISTIANISM CANNOT BE CHARGED UPON THOSE THAT ACKNOWLEDGE THE TRUE GOD AND CHRIST.—THE ANSWER TO THIS, WHEREIN IS INTERWOVEN THE AUTHOR'S SERIOUS AND PATHETICAL EXPOSTULATION WITH THE CHURCH OF ROME.—THAT ANTICHRIST IS A COUNTER-CHRIST, AND HIS COMING A COUNTER RESEMBLANCE [OF THE COMING OF CHRIST, SHEWED IN SEVERAL PARTICULARS.

**B**UT you will allege for her behalf who seems all this while to be charged, that Antichrist and the Man of Sin is set forth in Scripture as the most hateful and execrable thing that can be in the eyes of God Almighty; but how can such a thing be said, and comparatively to be,

\* *υπεροι κακοι.*

where the true God, with Christ his Son, God and man, are in any sort acknowledged and worshipped?

Lord! that the whole train of Scripture, in the prophets especially, and the example of the Church of Israel, should not cure this web, and take this film from the eyes of men! Doth not the Lord say of Israel, that he had chosen them to be a special people to himself, above all people that are upon the face of the earth? (Deut. vii. 6.) You only have I known (saith he) of all the families of earth—(Amos, iii. 2.) And is not Christ the Lord of Christians, and is not the Church his spouse? \* “This is a great mystery.” Ephes. v. 32. No marvel, then, where this mystery is not considered, if the mystery of iniquity be not understood.

Alas, poor Church of Israel! thy case, it seems, should have been a very hard one, for what nation in the world ever suffered so much rebuke, so many plagues, so much wrath as thou hast done? Yet couldst thou say for thyself, thou never forsookest the true God *altogether*, but wast still called by his name; only thou wouldst fain worship him in calves and images, as other nations, thy neighbours, did their Gods; thou wouldst needs follow the fashion, and this was thine error. Thou never meantest to cast off thy Jehovah altogether, but still wouldst have him to be thy God, and thyself to be his people; yet thou tookest this liberty, to have other Gods besides the Lord thy God, viz. thy Baalins and demon-gods of other nations about thee; and yet hopedst that Jehovah the God of heaven, thy only sovereign God, would not be offended thereat, since thou retainedst him still in chief place and honour with thee.

Why was thy God, then, so unkind and cruel unto thee, to call thee whore, and prostitute whore, so often? all his prophets continually baiting thee with that so foul and odious a name of abominable harlot? Why did he scatter thee, and even cart thee naked among the nations,

\* ΤΟ ΜΥΣΤΗΡΙΟΝ ΤΟΥΤΟ ΜΕΓΑΛΑ ΕΣΤΙΝ.

before his jealousy would be satisfied ? For it seems he is far more indulgent to his second wife, the Church of the Gentiles : for she worships her God in images and crucifixes, yea calls a piece of bread her Lord and her God ; and yet saith, he is no whit jealous of her, but well pleased. She, though espoused to Christ Jesus, the Son of the living God, as her sole mediator and intercessor in the presence of God his Father, yet thinks she may fall down to Saints and Angels, yea to as many images of them as ever the Jews had of their Baalims, or the Gentiles of their demons. And yet forsooth, because she makes her Lord the chiefest still in the honour of her affection, and uses the rest of her lovers no farther than she may still yield the first and chief place to him, she verily supposes he is no whit offended with her : whereas Israel should have been called a whore a thousand times over for as little as this ; yea and like enough to have been carted too, and her nose slit, (Ezek. xxiii. 25,) long before this time.

Nay, but she wipes her mouth, and asks why her Lord should be angry ; for she calls him still her Lord, and acknowledges and professeth him still to be her husband. If he hath a mind to be angry with any, let him go to the Turks, Tartars, and other Mahometans, or to the Pagans, who will not acknowledge him at all to be their Lord, though he hath offered himself, and perhaps wooed some of them ; but they would none of him, but have married themselves to other husbands. Here, if he will be jealous, is matter for his jealousy.

But, thou CHRIST-APOSTATICAL STRUMPET, knowest thou not the first commandment of thy Christian decalogue to be, thou shalt have no other Christs but me ? What doest thou, then, with so many Christlings ? Knowest thou not that an husband is more grieved and dishonoured by his wife's adultery, than if any other woman whatsoever, yea suppose his kinswomen and daughters, should play the harlots ?

What are Turks, Tartars, or any other unbelieving na-

tion under heaven, unto thy Lord and Saviour? \* Are they not all strangers to him, and he to them? But as for thee, he had chosen thee out of many nations to espouse thee to himself; so that thou mayest say with Israel, (Isa. lxiii. 19,) "We are thine; but as for them, thou never barest rule over them; they were not called by thy name." "But to thee, (to use the words of Ezekiel, ch. xvi. v, 8, &c.) he swore an oath, and entered into a covenant with thee, and thou becamest his, and wert called, and wilt still be called by his name. Thee he washed with water, yea, thoroughly washed thee from the pollution of thy birth, and anointed thee with oil. Thou wast decked with gold and silver, and thy raiment was of fine linen, and silk, and brodered work; thou didst eat fine flour, and honey, and oil, and wast exceeding beautiful, and didst prosper into a kingdom. And thy renown went forth among the heathen for thy beauty; for it was perfect through the comeliness which the Lord thy God hath put upon thee. But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy fornications upon every one that passed by. And of thy garments thou didst take, and deckedst thy high places with divers colours, and playedst the harlot thereupon. Thou hast also taken thy fair jewels of thy Lord's gold, and of thy Lord's silver, which he had given thee, and madest to thyself images of men, and didst commit whoredom with them; and tookest thy brodered garments, and coveredst them; and thou hast set the Lord's oil and his incense before them, &c."

Judge now between the Lord and his people, ye that have wives! give sentence ye husbands! whether of the two in question hath most dishonoured our Lord and

\* Jerom in Ez. xliii. dicit. ego hoc arbitror quod non polluat nomen Domini, nisi ille qui visus est nomini ejus credere: et quomodo *tollit membra Christi, et facit membra meretricis*, qui prius Christo credidit; sic ille polluit nomen Domini qui prius nominis ejus fidem suscepit.

Saviour; which of the two is most likely to fret him, and kindle the coals of fury and jealousy. Those who never were in covenant with him, nor yet are called by his name; or whether his spouse, his darling and beloved one, to whom he was betrothed and married. Judge according to the manner of wedlock, and the notorious precedent of Israel. He that is a father (we say) is best able to understand the love of a father, and, therefore, God's love to his children. For the like reason, he that is an husband is sensible of the jealousy of an husband; and so of the case of Christ, with his unfaithful and treacherous spouse, the CHRISTIAN JEZEBEL.

The decision and sum of all this is, that the whoredom of the Church of God is a spiritual adultery; and, therefore, between the idolatry of Christians and that of infidels and Paynims is as much difference, in God's esteem, as is between adultery and simple fornication. The one, as equal to murder, was in the law punished with death; the other with a much lighter punishment. Whence in Ezekiel (in whose words I have been so long) ch. xvi. ver. 38, God saith to Jerusalem, for their idolatry, that he would judge her as women that break wedlock, and shed blood, are judged; he would give her blood in fury and jealousy. And this was the resolution of God himself against Israel, (Amos, iii. 1, 2.) "Hear this word that the Lord hath spoken against you, O children of Israel, saying, you only have I known of all the families of the earth; therefore, will I punish you for all your iniquities." And the same will be the judgment of the Christian Jezebel, (howsoever Pagans and Infidels speed) when GREAT BABYLON shall come in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

This I would have well considered and weighed by those whom the Mahometan blasphemy hath so dazzled, that they can hardly believe that so hated and execrable a name as that of Babylon should belong unto any other, unless there be yet to come some other like barbarous

tyrant and seducer after them. The cause of which error is, that men have fancied another Antichrist than the Holy Ghost meant of; and placed their eyes far wide of the ground of God's hatred, and of the nature of that mystery of abomination. But Israel's apostasy, God's jealousy, and their unparalleled punishment on account of it, such as no nation in the world, how idolatrous soever, endured besides themselves, are in this case the only Pole-star to direct us.

But even this mistake, which is and hath been of the mystery of iniquity, is itself a kind of mystery, or not without one: for ANTICHRIST is a counter-Christ, and therefore his coming to be a counter-resemblance of the coming of Christ.

CHRIST was both to come, and accordingly looked for in the last times, that is, in the time of the fourth kingdom of Daniel: so ANTICHRIST and his mystery of impiety was to be,\* in the latter times of those last times, that is, (as I shall better show hereafter) in the last times or last scene (as I may so speak) of the fourth kingdom of Daniel.

When CHRIST came, the sceptre was to depart from Judah, and that commonwealth to be dissolved: so when ANTICHRIST was to come, the Roman empire was to fall, and he that hindered was to be taken out of the way. 2 Thess. ii. 7.

The Jews expected CHRIST to come when he did come, and yet knew him not when he was come; because they had fancied the manner and quality of his coming like some temporal monarch, with armed power to subdue the earth before him: so the Christians, God's second Israel, looked the coming of ANTICHRIST should be at that time when he came indeed, and yet they knew him not when he was come; because they had fancied his coming as of some barbarous tyrant, who should with armed power not only persecute and destroy the Church of

\* εν υστεροις καιροις.

Christ, but almost the world; that is, they looked for such an ANTICHRIST as the Jews looked for a CHRIST.

Wherefore, as CHRIST came unto his own, and his own received him not; so ANTICHRIST came upon those who were not his own, and yet they eschewed him not: but yet as some Jews (though few) knew CHRIST when he came, and received him; so did some Christians (though but few) keep themselves from the pollution of ANTI-CHRIST.

Lastly, as the Jews ere long shall acknowledge and run unto him, whom they pierced as not knowing him: so hath the Christian Church, for a great part, discovered that Son of Perdition, whom a long time they had ignorantly worshipped, because they knew him not. O, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

But for our part, seeing our case is so like unto that of the Jews, let their lamentable and woeful error, in mistaking their Messiah by wrongly fancying him, be a warning and caveat unto us, that we likewise upon like conceits and prejudice, mistake and misdeem not THE MAN OF SIN.



## CHAP. X.

THE SECOND PARTICULAR IN THE DESCRIPTION OF THE GREAT APOSTASY, VIZ. THE PERSONS APOSTATIZING EXPRESSED BY *TINEΣ*, SOME.—THE GREAT APOSTASY WAS TO BE A GENERAL ONE.—THE WORD [*TINEΣ*, SOME] DOETH NOT ALWAYS IMPLY A FEW, OR A SMALL NUMBER, PROVED BY SEVERAL PASSAGES IN SCRIPTURE.—THE TRUE CHURCH OF CHRIST WAS NEVER WHOLLY EXTINGUISHED.—WHEREIN WE AND THE PAPISTS DIFFER ABOUT THE CHURCH'S VISIBILITY.—IN WHAT RESPECTS OUR CHURCH WAS VISIBLE, AND IN WHAT IT WAS INVISIBLE UNDER THE APOSTASY AND REIGN OF ANTICHRIST.—THIS IS FURTHER CLEARED BY THE PARALLEL STATE OF THE ISRAELITISH CHURCH UNDER THE APOSTASY OF ISRAEL.

NOW I come unto the second point expressed in this description of the great APOSTASY, namely, the persons revolvers. They should not be all, but \**SOME*.—† “Some shall Apostatize.” *Some*, that is, not (as we in our English do often use it) a few; but *some*, that is, not all. Yet *some*, that is, so many, as that the whole visible Church should be said thereof to be apostatized; so many as should like a cloud overspread the face of the Christian firmament, in such sort as the stars and lights therein should not be easily discerned. For the great defection so much prophesied of was to be a solemn and general one; such a one as wherein the chiefest of the Churches, “honoured as a mother in Israel,” should become a “Babylonish whore, a mother of harlots and of the abominations of the earth,” (Rev. xvii.) such a one as whereby the “outmost court of the Temple of God should not only be prophaned, but trodden down by Gentilism.” Revel. xi. Such a one as the world is said “to wonder after the beast and to worship him;” and such a one as should no only make “war with the

\* *TINEΣ*.† *οις αποστασει.*

Saints, but overcome them." Rev. xiii. Otherwise, if our Apostle here, and St. John there, should mean no more but the errors of some particular ones, and their revolt from the faith of the Church, they should make either no prophecy at all, or at the best but a needless one.

For who knows not that in St. Paul's, St. John's, and the Apostles' own times, were many heresies and hereticks grown up as weeds in the wheat-field of Christ? But as yet the wheat overtopped them, and the visible body of the Church disclaimed them. If these had been the worst the Church should look for, the Apostles should seem to prophecy of things present, and not as they do of things to come; yea, and more than this—they should foretel of a thing as proper and peculiar to the last times, which was no novelty in their own times.

We must take notice, therefore, that the APOSTASY and corruption of faith so much prophesied of, was another manner of one than that which was so frequent in those first times; such a kind of one as should not be disclaimed by the visible body of the Church, but should surprise, eclipse, and overcloud the beautiful face thereof; which manner of defection never had been before, nor should the like be after it.

Now that the word SOME, useth in Scripture to imply no small number, but only serves to intimate an exception of some particulars, though there were but two or three to be excepted, I will make manifest by a few examples, lest our English use might deceive us.

First, John vi. 60. "Many of the Disciples, (saith the Text) when they heard this, said, This is an hard saying;" and v. 66, "Many of his Disciples from that time went back, and walked no more with him:" Nevertheless concerning these *many* Christ himself saith, v. 64.\* "But there are *Some* of you which believe not:" Here we see that some is a great many. So Rom. ii. 17. St.

\* ΑΛΛ' ΕΙΣΙΝ ΕΞ ΥΜΩΝ ΤΙΝΕΣ.

Paul there saith of the rejection of the Jews, "Some of the branches are broken off:" Now what a *Some* this was, appears in the same Chapter, v. 32, when he saith, "God hath included them ALL in unbelief, that he might have mercy upon ALL." But to seek no further, the 1. Cor. 10, will store us with examples: as v. 7, "Neither be ye Idolaters \* "as Some of them were;" this was a great *Some*, for Moses saith of it, Exodus, xxxii. 3. "And ALL the people brake off their golden Ear-rings, and brought them to Aaron." In v. 8, "Neither let us commit fornication, as some of them;" which were so many, Numb. xxv. 4, that the Lord said unto Moses, "Take ALL the heads of the people, and hang them up before the Lord, that the fierce anger of the Lord may be turned away from Israel;" and v. 3, it is said in general, "and Israel joined himself to Baal-Peor." Again in the same Chap. v. 9, it is said, "Neither let us tempt Christ, as some of them also tempted, and were destroyed of Serpents;" and v. 10, "Neither murmur, as some of them also murmured; this *some* was a great *some* indeed, even all the people, save Moses, Joshua, and Caleb; whereof is said, Numb. xiv. 1. "And ALL the congregation lifted up their voice and wept:" and v. 2. "And ALL the Children of Israel murmured against Moses and Aaron; and the WHOLE congregation said unto them, would God that we had died, &c.," wherefore they were as largely punished, all of them dying in the wilderness, Joshua and Caleb excepted. These places of many will suffice, to shew that the word [SOME] in my Text intends not to extenuate the number of APOSTATES, as implying they should be but few; but only shews they should not be all: for where the APOSTATES are but some, there some also are not APOSTATES, but excepted from the common defection, wherewith the rest were miserably overwhelmed.

The observation, therefore, which this *SOME* affords

\* καὶ ὡς τινες αὐτῶν.

us is, That the true Church of Christ was never wholly extinguished, nor the light of his Gospel ever quite put out : no, not in the greatest darkness that ever was to overwhelm it.

By the "true Church of Christ" I understand, "That Holy Society and company of Believers, which as they accord and are joined together in one common Faith of all Divine Truths needful to Salvation, so are they also free from the fellowship of such enormous abominations, and mortal errors as destroy and overturn it." This is that Society whereof, by the Grace of Almighty God, we glory to be the members ; this that Society which in the primitive times grew and flourished ; this that Society which (when the times foretold of the Church's eclipse came, and the GREAT APOSTASY had overspread the face thereof) was indeed much impaired, endangered and obscured, but never was totally extinguished, but continued even under the jurisdiction of the MAN OF SIN, yea in Babylon itself where he had this throne : for doth not Christ at length say, Rev. xviii. 4, "Come out of her my people ?" How could they come out thence, unless they had been there ? or how should "ANTICHRIST sit in the temple of God," 2 Thess. ii. 4, unless God's Temple were even there where ANTICHRIST sate ? As a few living embers in a heap of dying ashes ; as a little wheat in a field overgrown with weeds ; as the lights of the heaven in a firmament overcast with clouds ; as a little pure Gold in a great mass of dross and mixed metal ; such was the faithful company of Christ in the Apostate body of Christendom, the \* Virgin Church in the midst of Babylon.

But, will our adversaries say, this is not sufficient to make you the true Church of Christ, because some of you have always been ; but you must prove also that you have always visibly been : for the true Catholic Church must not only never have been interrupted or extinguished, but it must have been a society visibly known unto the world, and not as embers in the ashes, but as a burning and shining flame.

\* Rev. xiv. 4.

But this objection deserves no answering; because our adversaries (howsoever they would dissemble it) do but play upon the present advantage which they think their own Church hath in this point above ours: otherwise, when they forget the contention they have with us, and are in a calmer mood, they can be pleased to deliver other doctrine; which if they would be so ingenuous as always to remember, we needed not such a stir about the point of the Church's visibility. For the difference between them and us hereabout is not so great as they would make it seem. They themselves, and the Fathers also, teach, that when Antichrist cometh, the visibility of the Church shall be eclipsed: nay, they affirm more than we usually in that case require; for then, they say, the use of the sacraments shall cease; no eucharist, no mass, no public assemblies—yea, all ecclesiastical jurisdiction shall be extinguished. But here lies all the difference: they hold the glorious visibility of the true Church to have continued from the beginning unto this present, and the overshadowing of the light and eclipse of the glory thereof under Antichrist to be yet to come. We on the contrary, maintain, the clouding of the Church's visibility under the Man of Sin to have been already, and some part of the visible splendour thereof to be yet to come: both agreeing in this, that in the fatal Apostasy the Church's visibility and glory should cease: but we say, that time hath been already; they say, it is yet to come. We say, that time of darkness was to continue many ages; they say, when it comes, it shall last but three single years and a half. Seeing, therefore, the whole controversy lies in the point of time, whether the Church's fatal Apostasy be already past or yet to come; it would be much the shorter and quicker course for both them and us to decide this controversy, to examine the condition and quality of both religions by the Holy Scripture, where we have also, as St. Peter speaks, a more sure word of prophecy, whereunto we shall do well if we take heed as to a light shining in a dark place.

Now, though this answer be sufficient enough for the objection of our adversaries ; yet, for the better understanding and clearer insight into the matter questioned, we will further consider, whether and in what manner or measure our Church may be said to have been visible during the prevailing APOSTASY, and in what respect again it was not visible ; and in both agreeable to the state of the true Church under the frequent Apostasies of Israel.

First, therefore, we must know that by a visible Christian society in this question is meant a society or company of Christian believers joined together in one external fellowship and communion of the same public profession and rule of faith, use of sacraments, and ecclesiastical jurisdiction ; for these make the outward form and (as it were) shape of the Church, whereby this society is discernable from other societies of men : so that a society by this outside severed and distinguished from other societies, is a society visible and conspicuous to other societies of men.

The question, therefore, is, whether that holy society of believers before mentioned, who accorded together in "one common faith with us, of all divine truths needful to salvation," and kept themselves free from such enormous abominations and mortal errors, which we now disclaim, as utterly annihilating that common faith ; whether such a society as this has been in all ages, joined and distinguished by such a common outside from other companies, either of men in general, or Christians in special ? or in shorter, and perhaps plainer terms thus, whether the society of men of our Christian belief hath in all ages been for the outside, a distinct ecclesiastical corporation from other societies of men ?

My answer is, that for the first ages it was so ; not only thus visible, but easily discernable from all other societies of men whatsoever ; but afterward, when the GREAT APOSTASY we speak of surprised and deformed the beautiful spouse of Christ, then was not that virgin-com-

pany of saints, our mother, a distinct external society from the rest of Christendom ; but a part, yea and the only sound part, of that external and visible body whereof our adversaries boast their predecessors to have been members. For howsoever this our virgin mother, for the inward and invisible communion of her sincere and unstained faith, were a distinct and severed company from the rest, with whom she lived ; yet, for the common principles of the Christian faith still acknowledged in that corrupt body of Christendom, she retained communion with them, and for the most part of that time of darkness continued an external part of the same visible body with the rest in gross called Christians ; as being begotten by the same sacrament of baptism (as the Israelites in the like case of circumcision), taught in some part by the same word and pastors still continued amongst them, and submitting to the same jurisdiction and government, so far as these or any of these had yet some soundness remaining in them. But for the rest which was not compatible with her sincere and unstained faith, and which annihilated, in those it surprised, even those common grounds of Christianity otherwise outwardly professed ; she with her children either wisely avoided all communion with it ; or if they could not, then patiently suffered for their conscience sake under the hands of tyrants, called Christians, until tyranny growing insupportable, and that mortal contagion unavoidable, it pleased God, lest we might have been as Sodom and Gomorrha, to begin to call us thence at the time appointed unto a greater liberty, as we see this day.

As, therefore, when a little gold is mixed with a great quantity of base and counterfeit metal, so that of both is made but one mass or lump ; each metal, we know, still retains its nature diverse from the other, and yet outwardly and visibly is not to be discerned the one from the other ; but both are seen together as they are outwardly one, but cannot be distinguished by the eye as they are diverse and several ; the gold is visible as it is one mass,

and under the same outside and figure with the rest, yet it is truly invisible, as it diverse from the rest : but when the refiner comes and severs them, then will each metal appear in his own colours, and put on his own outside, and so become visible apart from the rest : such is the case here, and such was the state and condition of the Church in the prevailing and GREAT APOSTASY. The purer metal of the visible Christian body was not outwardly discernable from the base and counterfeit, while one outside covered them ; and so much the rather, because the Apostate part in a great proportion exceeding the sound, made it imperceptible : but when the time of refining came, then was our Church not first founded in the true faith, (God forbid,) but a part of the Christian body newly refined from such corruptions as time had gathered ; even as gold refined begins not then first to be gold, though it begin but then to be refined gold.

Whatsoever we have hitherto spoken of the state of the true believers under the APOSTASY OF ANTICHRIST, is the same which befel the true Israelites in the Apostasy of Israel. And doth not St. Peter intimate that the APOSTASY which should betide Christians should be like to that which we read to have befallen Israel, 2 Peter ii. 1 ? " There were (saith he) false prophets also among the people (*i. e.* Israelites) even AS there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them." If the APOSTASY of Christians were to be of the *same* stamp with that of Israel, and the heresies brought into Christendom by the false doctors of Babylon, like unto those wherewith the false prophets of Israel infected and poisoned the ancient people of God ; surely we cannot find a better pattern whereby to know what was the state and condition of the unstained Christian believers under the APOSTASY OF THE MAN OF SIN, than that which was of the true Israelites under the APOSTASY OF ISRAEL.



For the right understanding whereof, we must always remember that the Israelitish Church did at no time altogether renounce the true and living God, not in their worst times ; but in their own conceit and profession they acknowledged him still, and were called his people, and he their God, though they worshipped others beside him. So Christians, in their APOSTASY, neither did nor were to make an absolute Apostasy from God the Father and Christ their Redeemer, but in an outward profession still to acknowledge him, and to be called Christians ; though by their idolatry and spiritual whoredoms they indeed denied the Lord that bought them—i. e. whom they professed to be their Redeemer ; just as Israel for the like is said to have forsaken the Lord their God that brought them out of the land of Egypt. Here, therefore, the case of both is alike ; let us also see the rest.

You ask, where was the true Church we speak of in Antichrist's time ? I ask likewise, where was the company of true worshippers in Ahab's time ? Was it not so covered and scattered under the Apostate Israelites, that Elias himself, who was one of it, could scarce find it ? " I have been very jealous (saith he) for the Lord God of Hosts ; because the Children of Israel have forsaken thy covenant, thrown down thy altars, and slain thy prophets with the sword ; and I, even I alone, am left, and they seek my life to take it away."—1 Kings, xix. 14. Yet the Lord tells him, ver 18, " I have yet left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." Yet I trow these seven thousand were not outwardly severed from the rest of Israel, but remained still external members of the same visible body with them.

But you will object, that the true and unstained Church in Judah was still visible and apparent. I ask you, then, where was the company of the true worshippers of Jehovah in Manasses' time, the worst time of all other ?—when the ten tribes were carried captive, and but

Judah and Benjamin only left ; and they, as far as the eye of man can see, wholly and generally fallen from the Lord their God to all manner of idols and idolatries, "like unto the abominations of the heathen, whom the Lord had cast out before the children of Israel," when in the temple itself, the only place where the true God was legally to be worshipped, were idolatrous altars erected, even in the house whereof the Lord had said, "In this house, and in Jerusalem, will I put my name for ever ;" even in this house, in this holy house, were idols and graven images erected, and in both courts thereof altars to Baalim, the sun, the moon, and the whole host of heaven, the like whereof never had been until that time. Besides, who is able to name the man for almost fifty years together that remained a faithful servant and true worshipper of the living God in the midst of this hideous profanation ? Nor is it easy to be conceived how it was possible all that time to offer any legal sacrifice without idolatry, when God's own temple and house was made a den of idols ; nay, his altar, the only altar of Israel, destroyed, to make room for altars erected to idols ; as may be gathered 2 Chron. xxxiii. 15, 16. Where was the true Church of Israel now ? or had the Lord no Church at all ? Yes certainly, he had a Church, and a company which defiled not their garments ; a company, (I say,) but not visibly distinguished from the rest of their nation, but hidden, as it were, in the midst of that Apostate body, and yet known together with the rest to be Israelites and people of Jehovah ; but known to God alone and themselves to be true Israelites and faithful servants to Jehovah their God. And that such a company there was, and a strong party too, though not seen, appeared presently upon the death of the Manasses and his wicked son, when Josiah began to reign at eight years of age. For they then prevailed even in the court itself, and so brought up the King, that even while he was yet young, in the eighth year of his reign, he began to seek after the God of David his father, and

in the twelfth year to make a public and powerful reformation, such as the like was never done before him. Could all this have been done so soon, and by a King so young in years, and to carry all before it like a torrent, unless there had been a strong party, which now having a King for them, began quickly to shew themselves and to sway the state, though before they were hardly to be seen?

When, therefore, our adversaries ask us where our Church was before Luther, we see by this what we have to answer.

## CHAP. XI.

THE THIRD PARTICULAR, OR THE TIME OF THE APOSTASY.—THAT THE LAST TIMES IN SCRIPTURE SIGNIFY EITHER A CONTINUATION OF TIME, OR AN END OF TIME.—THAT THE LAST TIMES SIMPLY AND IN GENERAL ARE THE TIMES OF CHRISTIANITY; THE LAST TIMES IN SPECIAL AND COMPARATIVELY, OR THE LATTER TIMES OF THE LAST TIMES, ARE THE TIMES OF THE APOSTASY UNDER ANTICHRIST.—THAT THE TIMES ARE SET OUT TO US TO BE AS MARKS TO INFORM US WHEN THE THINGS TO FALL OUT IN THEM SHOULD COME TO PASS; AND NOT THE THINGS INTENDED FOR SIGNS TO KNOW THE TIMES BY.—THIS OBSERVATION ILLUSTRATED FROM DAN. VIII.

OF the two first particulars of the four, whereby the GREAT APOSTASY of Christian believers is here decyphered, I have spoken sufficiently—viz. first, for the quality and kind thereof, it should be *a new doctrine of demons*; secondly, that for *the persons* revolting, they should not be *all*, but *some*. Now I am to speak of the third, the time when,\* *in the latter times*.

For the easier understanding whereof, we must know

\* Εν ἡσυχίαις καιροῖς.

that speeches of *last times* in Scripture mean sometimes a *continuation or length of time*; sometimes an *end of time*.

A *continuation of time* I mean, as when we say that winter is the last time or season of the year, or old age the latter time of life; neither of them being the very end, but a space of time next the end; which, therefore, in respect of some whole system of time, whereof it is the last part, is truly termed the last time thereof. Man's life is a system of divers ages, the last space whereof is the last time of life. The year is a system of four seasons, and, therefore, the last season thereof, winter, may be called the last time of the year. But by an end of time, I mean the very expiring of time, as the last day of December is the end or last time of the year; the moment when a man dies is the last time, that is, the end of his life.

Now, in the New Testament, when by mention of last time is meant an end, (or terminus temporis,) I observe it to be expressed in the singular number; as \* *the last day*, being four times mentioned in the sixth of John, and once in the eleventh, is in every one of them meant of the "day of the resurrection" at the end of the world. "I will raise him up," saith our Saviour, "† in the last day." John vi. 39, 40, 44, 54. And Martha of her brother Lazarus, "I know (saith she) he shall rise again in the resurrection, ‡ at the last day." John xi. 24. So, 1 Pet. 1, 5, § "the last time" is used in the self-same sense, being spoken of the "incorruptible inheritance reserved in heaven, and to be revealed (saith the Apostle) || in the last time." In all which is meant, the end of the world. But, in 1 John 2, 18, we have " \*\* the last hour,"—"little children, it is the last hour;" where, no doubt, he meaneth an end of some time, but not the end of the world, which was then far off; but an end of their time to whom

\* εσχάτη ἡμέρα. † ἐν τῇ εσχάτῃ ἡμέρᾳ. ‡ ἐν τῇ εσχάτῃ ἡμέρᾳ.  
§ ἡσχάτος καιρὸς. || ἐν καιρῷ εσχάτῳ. \*\* εσχάτη ἡμέρα.

he then wrote his epistle ; that is, an end of the Jewish state and religion, which was then at the very door ; which exposition I will make more plain hereafter.

But when a continuation or longer space of time is signified, then I find the plural number to be used ; as 1 Pet. i. 20, of the incarnation of Christ it is said, that " he was fore-ordained before the foundation of the world, but he was made manifest \*in the last times," which times have continued these sixteen hundred years at the least. So, Heb. i. 2, " God (saith St. Paul)† in these last days hath spoken unto us by his Son." And, 2 Tim. ii. 1, " This know also,‡ that in the last days, perilous time shall come." Again, Acts ii. 17, " In the last days I will pour out my spirit upon all flesh." In the 2 Pet. iii. 3, "§ In the last days shall come scoffers." And so in my text, "|| In the latter times shall some revolt from the faith, and give heed to doctrines of demons."

Whatsoever the validity of this observation be, for the rest I make no question but it will be granted, that *the latter times* in my text means some continued space of time, and not (terminus temporis or) the very end of time : which therefore presupposed, I approach one step nearer, laying this for a second ground of our discovery, that these (νῦν καὶ τότε) *latter times*, whereof St. Paul speaks and means, were times *not then present*, but afterwards to come : for the words of the text are not a narration of things present, but a *prediction* (as I have already admonished) of what should betide the Christian faith *in after times*. Yet notwithstanding were the times wherein St. Paul lived, and all the times of Christianity, the last times, and so styled in Scripture even by our Apostle himself, as by some of the forecited examples evidently appeareth. Wherefore it must needs follow, that the

\* ἐν ἰσχατίᾳ τῶν χρόνων.

† ἐν ἰσχατίᾳ τῶν ἡμερῶν.

‡ Ὅτι ἐν ἰσχατίᾳ ἡμερῶν.

§ Ἐν ἰσχατίᾳ τῶν ἡμερῶν.

|| Ἐν νῦν καὶ τότε

times here meant and mentioned in my text are not the last times in general and simply, but the last times in special and comparatively; that is, the latter times of the last times: that as the last times in general were the times wherein Christ the Sun of righteousness was to be revealed, and his kingdom founded in the world; so the latter times of these last times should be the times wherein the APOSTASY of the Christian faith should prevail, and that wicked one usurp the throne of Christ.

Before, therefore, that we can know what are the last times comparatively, (that is, the latter times, or the last of the last) we must first understand what are the last times simply and in general; why so called, whence reckoned, and how limited: for then will these latter times in my text, which are the last part of them, be easily found, and in a manner demonstrated.

As for the last times, therefore, in general, most use to describe them only thus, to be the times of the kingdom of Christ, which began at his passion, to continue unto the end of the world; which in respect that it succeeds the legal worship, and no other shall succeed it, is, therefore, the last time. In like manner, the "Latter times"\* allotted to the man of sin are (as I take it) usually no otherwise described than to be the times wherein the APOSTASY should appear; which in that it should immediately precede the second coming of Christ, is, therefore, to be esteemed the last times of all. But these descriptions are *obscurum per magis obscurum*, they declare an obscure thing by that which is or was more obscure than it; and, therefore, come short of making good the intent of the Holy Ghost in his so often mention of the last times, especially in the New Testament. For the last times or fulness of time were both a ground of the Jews expectation of Christ when he came, and are without doubt so often propounded and alleged by the Apostles for a confirmation of the truth of his coming.

\* ὅσπερ οἱ καιροί.

But if the last times could not be known but by his coming, how should his coming be known by them? So also the Holy Ghost in my text mentions these "latter times" for an argument or sign of the APOSTASY to fall out therein, or for a note and mark of time wherein we should look for, and, therefore, as forewarned beware of being carried away in that defection. But if these times cannot be known nor described any other way than by the defection to fall out in them, we should never be a whit the nearer, and this mark of time which the Holy Ghost gives us would stand us in no stead at all.

Let us, therefore, now take this as a truth to be supposed, that the times are set out unto us to be as marks to inform us when that should come to pass which was to fall out in them, and not the things which were to befall, intended for signs to know the times by. And, therefore, we are not to doubt but that the Holy Ghost hath somewhere else, by some other mark and ground of computation, made known unto us when to reckon both the last times, wherein was foretold that Christ should be anointed; and these latter times of them, when the CHRISTIAN APOSTASY should be revealed: that so we might have a sure belief in the one, and a certain and sufficient mark when to beware of the other.

The profanation of the legal sanctuary and trampling down the holy people by Antiochus Epiphanes was marked out in Daniel's prophecy by the like circumstance and determination of time, as is this APOSTASY here in our Apostle's prediction. Dan. viii. 23. "In the latter time," or latter end of the kingdom of Græcia, "a king of a fierce countenance shall stand up, viz.—he who should magnify himself against the prince of the host of heaven, and take away the daily sacrifice, &c.," as it is in the vision which was foreshowed of him, verse 10, 11. Where it would be preposterous to think, that this latter time or end of the Greek kingdom could not be defined otherwise than by the event to fall out therein; and not rather conceive that this determination of time, being such as might

otherwise well enough be known, was therefore intended for a character to observe the event by. For when was this latter end of the Greeks' kingdom to be taken notice of, but then when they should see that kingdom begin to be given unto another people; when "the fourth kingdom," the Roman state, should once begin to encroach upon the third? especially when they should see the head province thereof, Greece itself, to come under their obedience; when they should see this, then were they to prepare themselves; for "the abomination of desolation" was now at the door. And surely the event was most punctual: for this Roman encroachment, having been some twenty-eight years together manifestly attempting and advancing, was at length accomplished, when Aemilius the consul having quite vanquished Perseus the king of Macedon, all Greece came under the Roman obedience, one hundred and sixty-six years before the birth of Christ: which no sooner was come to pass, but the very selfsame year, within less than three months after, Antiochus sets up "the abomination of desolation" in the temple of Jerusalem. Why should we not, then, believe that the Holy Ghost intendeth here to give us as sure a watchword when to beware of "the Man of Sin," by this circumstance of latter times in my text, as we see he gave the Jews to look for the persecution and profanation by Antiochus?



## CHAP. XII.

A MORE PARTICULAR ACCOUNT OF THE LAST TIMES IN GENERAL, AND OF THE LATTER TIMES OF THE LAST TIMES. THAT THE FOUR KINGDOMS OF DANIEL ARE THE GREAT KALENDAR (AS THE LXX. WEEKS THE LESSER KALENDAR) OF TIMES. THAT THE TIMES OF THE FOURTH OR LAST KINGDOM (THAT IS, THE ROMAN) ARE THE LAST TIMES MEANT IN SCRIPTURE. THAT THE LATTER TIMES OF THE LAST TIMES ARE THE LATTER TIMES OF THE FOURTH KINGDOM, WHEREIN THE GREAT APOSTASY SHOULD PREVAIL.

THEREFORE, without any more preambles, I come now directly to resolve what was before propounded, viz. —First, What is meant by LAST TIMES in general, whence and how we are to reckon them. And then, in the Second place, What are these "Latter Times" in my text, which must be, as I said before, a latter part of that general.

For the true account, therefore, of Times in Scripture, we must have recourse to that SACRED KALENDAR AND GREAT ALMANACK OF PROPHECY, the four kingdoms of Daniel, *which are a propheticall chronology of times measured by the succession of four principal kingdoms, from the beginning of the captivity of Israel, until the mystery of God should be finished.* A course of time during which the church and nation of the Jews, together with those, whom, by occasion of their unbelief in Christ, God should surrogate in their rooms, was to remain under the bondage of the Gentiles and oppression of Gentilism. But these times once finished, all the kingdoms of this world should become the kingdoms of our Lord and his Christ. And to this Great Kalendar of Times, together with that other, but lesser, Kalendar of LXX weeks, all mention of times in Scripture seems to have reference.

Now these four kingdoms (according to the truth infallibly to be demonstrated, if need were, and agreeable both to the ancient opinion of the Jewish Church whom they most concerned, and to the most ancient and universal opinion of Christians derived from the times of the Apostles, until now of late time some have questioned it) are,—1. The Babylonians. 2. That of the Medes and Persians. 3. The Greek. 4. The Roman. In which quaternary of kingdoms, as the Roman, being the last of the four, is the last kingdom; so are the times thereof those last times we seek for; during which times (saith Dan. chap. ii. 44.)—"The God of heaven shall set up a kingdom which shall never be destroyed, nor left unto another people, but it shall break in pieces and consume all those kingdoms, and it shall stand for ever." Which is figured by "a stone hewn out of the mountain without hands," before the times of the image were yet spent; which stone at length smote the image upon his feet of iron and clay, and so utterly destroyed it; that done, the stone that smote the image upon the feet became a great mountain, and filled the whole earth. The meaning of all which is, that in the last times, or under the times of the last kingdom (the Roman) should the kingdom of Christ appear in the world, as we see it hath done.

And this is that which the Apostle saith, Hebrews i. 2, "God in these last days," or last times, "hath spoken to us by his Son": and St. Peter 1st Epist. i. 20, that he was "foreordained before the foundation of the world, but was manifested in these last times." This is that fulness of time whereof the Apostle speaks, Galat. iv. 4. "When the fulness of time was come, God sent forth his Son made of a woman:" and Ephes. Chap. i, 9, 10, "Having made known to us the mystery of his will—That in the dispensation of the fulness of times he might gather together in one all things in Christ." Agreeable unto all which is that, Hebrews ix. 26, "Christ

hath once appeared,\* in the end of times" or ages "to put away sin by the sacrifice of himself:" where these *last times*, *fulness of time*, and *conclusion of ages*, are nothing else but the times of the fourth kingdom, whose times are the last period of Daniel's four, the fulness of the Prophetical Chronology, and conclusion of the sacred kalendar. During these times Christ was looked for, and accordingly came, and reigned; whose kingdom shall at length abolish the brittle remainder of this Romish state, according to the other part of the Prophecy, when the "fulness of the Gentiles shall come in," and our Lord subdue all his enemies under his feet, and at the last even death itself.

Having thus found what times are termed *the last times* in general, let us now see if we can discover which are the latter times of these last times, or the latter times in special, which are those *latter times*† in my text: which will not be hard to do. For if the last times in general are all the times of the fourth kingdom, then must our latter times, as a part thereof, needs be the latter times of that kingdom. Let us, therefore, again to our prophetical kalendar, and survey Daniel's description of the fourth or Roman kingdom, as it is Chapter 7, from verse 19, where we shall soon find the latter times thereof to be that period of a time, times and half a time, during which that prodigious horn "with eyes like a man, and a mouth speaking great things, should make war with the saints, prevail against them, and wear them out, and think to change times and laws, until the judgment should sit, and his dominion be taken away; and in him that long-lived beast finally be destroyed, and his body given to the burning flame," verse 11. For this hornish sovereignty is the last scene of that long tragedy, and the conclusion of the fourth beast; and, therefore, the times thereof are those latter times, whereof the spirit

\* ἐπὶ συντελείᾳ τῶν αἰώνων.

† ὑστέρῳ καιρῷ.

spake expressly, that in them there should be an APOSTASY from the Christian faith.

### CHAP. XIII.

TWO ENQUIRIES CONCERNING THE LATTER TIMES. I. WHAT DURANCE THEY ARE TO BE OF. ANSW.—THAT THE TIMES OF THE ANTICHRISTIAN STATE ARE TO LAST FORTY-TWO MONTHS OR TWELVE HUNDRED AND SIXTY DAYS. THAT HEREBY CANNOT BE MEANT THREE SINGLE YEARS AND A HALF, PROVED BY SEVERAL PARTICULARS. ENQUIRY II.—WHEN THEY BEGIN. ANSW.—THAT THEY TAKE THEIR BEGINNING FROM THE MORTAL WOUND OF THE IMPERIAL SOVEREIGNTY OF ROME, OR THE RUIN OF THE ROMAN EMPIRE. THIS PROVED FROM THE APOCALYPSE AND 2 THESS. ii. WHEREBY “THAT WHICH LETTETH”\* THE FATHERS GENERALLY UNDERSTAND THE ROMAN EMPIRE. THE SAME FURTHER PROVED FROM DAN. vii. THAT BY THE LITTLE HORN IS MEANT ANTICHRIST OR THE MAN OF SIN (AND NOT ANTIOCHUS EPIPHANES) WAS THE JUDGMENT OF THE MOST ANCIENT FATHERS.

CONCERNING these times thus found, we will now further enquire, *First*, What durance they may be of. *Secondly*, When they take beginning, and by what mark their beginning may be known.

For the first, we will make no question but these are the selfsame times whereof St. John speaks, telling us that “the Church should be in the wilderness a time, times, and half a time;” the same with those forty-two months wherein St. John’s restored beast should domineer, and play the selfsame recks which Daniel’s hornish tyrant doth; the same time with those forty-two months during which the Church is trodden down of the Gentiles: lastly, the same time with 1260 days, during which the witnesses of Christ prophesied in sackcloth. For a time, times, and

\* το κατήχον

half a time, or a year, two years, and a half, are forty-two months; and forty-two months make 1260 days. If, therefore, we can find the continuance and beginning of any of these, we have found the continuance and beginning of them all.

For the duration and length of them, they must imply some definite time, because the Scripture follows that use of speech, and useth no number indefinitely, but those which the use of speech had made such, as 7, 10, 1000, but mixed and compound numbers, as these are, viz.  $3\frac{1}{2}$ , 42, 1260, are neither in the Hebrew, nor, I think, in any other tongue used indefinitely.

Our adversaries would have them literally understood for three single years and a half, as though it were an history and not a prophecy: but besides the use of prophecy to reckon days for years, I think it would trouble any man to conceive how so many things as should be performed in this time, should be done in three single years and a half. 1. Ten kingdoms founded at the same time with the beast. 2. People, and multitudes of nations and tongues to serve and obey him. 3. To make war with the saints and overcome them. 4. To cause all that dwell upon the earth to worship him. 5. Babylon to ride the beast so long that all nations shall drink of the wine of her fornication, all the kings of the earth commit fornication with her, yea, the merchants and all those that had ships in the sea to grow rich by trading with her. Methinks all these things should ask much more than three years' work, or four either. To which I add, moreover, that that king, state of government, sovereignty, or seignior, or what you will, of the beast, under which the whore should ride him, followeth immediately upon a former, which in comparison is said to continue but a short space, Rev. xvii. 10. But if the Antichristian state shall continue but three years and a half, literally taken, how short must the time of that foregoing king or sovereignty be, which should occasion the Holy Ghost to insert so singular a note of the difference

thereof from that which followed, that it should continue but a short space? Doth not this imply that the next state (wherein the whore should ride the beast) was to continue a long space? Therefore, three years and a half, historically taken, cannot be the time of the Church's APOSTASY, and the Antichristian sovereignty of Rome; and if it cannot be taken historically, it must be taken prophetically, every day for a year; and so 1260 days counted so many years shows the extent of these Latter Times to be 1260 years.

Now for the second thing proposed, the beginning of these Latter Times; St. John tells us in the Revelation, that his blasphemous beast of forty-two months continuance should succeed upon the mortal wound of the Cæsarean or imperial sovereignty of Rome; and Apocal. 17. 12. 13, the idolatrous beast which carries the great whore upon his back, should have a plurality of kings start up at the same time with him, who should agree to submit their power and kingdom unto this whore-ridden beast. And would not he also in the same chapter have us to take notice, that the Antichristian state of the beast which was to come should be the next to that of the Cæsars which then reigned? For the angel there tells him, that the state of the beast wherein the whore should ride him, which then was not in being, but should afterwards ascend out of the bottomless pit and go into perdition, that this state or head of the beast should succeed so immediately upon the sixth state or head, (viz. the Cæsarean then reigning) that howsoever, for some respect it might be called an eighth, yet should it in very deed be but the seventh. For how could it be otherwise, when the beast in the vision had but seven heads and no more.—Vide verse 8, 10, 11.

Agreeable to this is St. Paul's Epocha, 2 Thess. ii. 7, who tells us, that as soon as the imperial sovereignty of Rome which then hindered, should be taken out of the way, then should that wicked one be revealed. Thus the Fathers generally expound it. Hence was that custom in

the Church, in the most ancient times of it, to pray in their liturgy for the lasting of the Roman empire; that so Antichrist might be long a coming.—Tertul. Apol. cap. 32 and 39. Ad. Scap. cap. 2. Upon this ground St. Jerome, when he heard of the taking of Rome by Alaricus, the Goth, presently expected the coming of Antichrist, He who hindered, is taken out of the way; and we consider not that Antichrist is at hand.\*—Idem Præfat. in lib. 8. Comment. in Ezek. My mind is refreshed, and for the present forgets the woful calamities that this last age labours with, groaning and travailling in pain, till he who hinders, be taken out of the way, and the feet of the iron statue be broken to pieces by reason of the brittleness of the clayey toes. The world goes to ruin, and yet the haughty neck does not bend,† &c. Thus he. After that the most glorious light in all the world was put out, and the head of the Roman empire was cut off, and so the whole world was destroyed in the destruction of that one city,‡—as he elsewhere deploras that woful calamity, Præf. in lib. 1. Comment. in Ezek.

Answerable to that which St. John told us, Daniel's kalender also informs us, that the hornish tyrant who was to act the "Latter Times" should then begin to appear, when ten kings should arise in the fourth kingdom. For the ten horns which at the last he espied upon the beast's head, and observed a little horn with eyes and a mouth to spring up amongst them, and displant three of them, (chap vii. 8,) the angel, (verse 24,) expounds to be ten kings which should arise out of that kingdom, and another

\* Ad Gerontiam de Monogamia: qui tenebat, (saith he) de medio fit, et non intelligimus Antichristum appropinquare.

† Pascitur animus, et obliviscitur seculi calamitatum, quod in extremo fine jam positum congomiscit et parturit, donec qui tenet, de medio fiat, et pedes status quondam ferreæ fragilitate digitorum scutillium conterantur: cadit mundus, et cervix erecta non flectitur, &c.

‡ Postquam clarissimum terrarum omnium Lumen extinctum est, imo Romani imperii truncatum caput, et in una urbe totus orbis interit.

(to wit, Antichrist) should arise behind them (so it should be translated as the Septuagint doth\*) which should be diverse from the first, (that is, a king of another nature) and should bring down or humble three kings, and play those recks which follow in the text. Thus the Fathers universally, and from the utmost antiquity expound this Scripture. Justin Martyr, Dialog. cum Tryphone, takes it as granted that this Horn is that Man of APOSTASY,† that would attempt all the mischief imaginable against us Christians.‡ Irenæus, scholar to Polycarp, l. 5, c. 21, alii 25, saith, The prophet Daniel, eyeing the end of the Fourth or Last Kingdom, that is, those Ten Kings into whom their Kingdom should be divided, and upon whom the Son of Perdition should come, [viz. the Little Horn that should domineer and overtop them] saith (chap. 7.) that the Beast had ten horns grow out of his head, and that there came up among them another little horn, and that before this horn three of the first horns were plucked up by the roots.§ Yea, a little after, he tells us that St. John, in his "Ten kings which should receive their kingdoms at one hour with the Beast," expounds this of Daniel, What was before prophesied concerning the LAST TIMES, and the ten kings therein amongst whom the empire that now reigns should be divided, John, the disciple of our Lord, hath more clearly expressed in his Apocalypse, where he tells us what those ten horns were which Daniel saw, viz., "Ten kings, which had received no kingdom as yet, but were to receive power as kings one hour with the Beast," chap. xvii. 12.|| Nay, St. Jerome, in his

\* οπισω αυτων.

† ὁ τας ἀποστασίας ἀνθρώπων.

‡ ὡς ἀνομα τολμήσῃ ἐς ἡμᾶς τοὺς Χριστιανούς.

§ Daniel novissimi regni finem respiciens, id est, novissimos decem reges, in quos divideretur regnum illorum, super quos filius perditionis veniet, cornua dicit decem nasci Bestiæ, &c.

|| Manifestius adhuc de novissimo tempore, et de his qui sunt in eo decem regibus, in quos dividetur quod nunc regnat imperium, significavit Johannes Domini discipulus in Apocalypsi, edisserens qua fuerint decem cornua quæ à Daniele visa sunt, &c.



Comment upon this seventh chapter of Daniel, will give us to understand that all the ecclesiastical writers delivered this to be the true exposition : for, having there confuted Porphyry, who, to derogate from the divinity of this prophecy, would have it meant of Antiochus Epiphanes, and therefore written when the event was past, he concludeth thus, Let us therefore affirm, agreeably to the concurrent judgment of all ecclesiastical writers, that in the consummation of the world, when the Roman Empire is to be destroyed, there shall arise ten kings, who shall share the Roman world among themselves, and that an eleventh king (the little Horn in Dan. vii.) shall arise, who shall subdue three of those ten kings ; in which little Hornish tyrant Satan shall dwell entirely and bodily.\* Who these three kings were which this Horn displanted to make himself elbow-room, you shall hear more anon. But I will not conceal that I have heard of another exposition, which fits our turn for the beginning of the APOSTASY no less than that of the fathers : namely, that by ten kingdoms may be meant the full plurality of the Roman provinces, so much whereof as three is of ten should have the imperial power rooted out of them, and fall under the dominion of the Antichristian Horn, who should act the sovereignty of the Latter Times, or the last sovereignty of that kingdom. Now it is most true, that the Pope's patriarchdom in the west holds just that scantling of the ancient territory of the Roman Empire, which a man may judge by his eyes or compasses in a map : and yet I prefer the other exposition before it.

To come to an issue : it is apparent, by all that hath been said, that these Latter Times, with that wicked sovereignty which should domineer in them, were to take

\* Ergo dicamus quod omnes scriptores ecclesiastici tradiderunt, In consummatione mundi, quando regnum destruendum est Romanorum, decem futuros reges, qui orbem Romanum inter se dividant, et undecimum surrecturum esse regem parvulum, qui tres reges de decem regibus superaturus sit, in quo totus Satanas habiturus sit corporaliter.

beginning from the wound, the fall, the ruin, the rending in pieces or rooting-up, of the imperial sovereignty of the city of Rome. When that city should cease to be the lap of that sovereignty which the Cæsars once held over the nations, and many new upstart kings should appear in the place and territory of that once-one empire; then should the APOSTASY be seen, and the Latter Times, with that Wicked One, make their entrance. Now in what age this fell out, I think no man can be ignorant, who hath but a little skill in history.

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## CHAP. XIV.

THAT WE ARE NOT TO RECKON THE LATTER TIMES, OR THE TIMES OF THE EMPIRE'S RUIN AND THE APOSTASY ATTENDING, FROM THE FULL HEIGHT THEREOF: THIS ILLUSTRATED FROM OTHER COMPUTATIONS IN SCRIPTURE. THE THREE MAIN DEGREES OF THE ROMAN EMPIRE'S RUIN. WHO ARE THOSE THREE KINGS WHOM THE LITTLE HORN (OR ANTICHRIST) IS SAID, IN DAN. VII., TO HAVE DISPLANTED OR DEPRESSED, TO ADVANCE HIMSELF. ABOUT WHAT TIME SAINT-WORSHIP BEGAN IN THE CHURCH. THAT WE ARE NOT TOO CURIOUSLY TO INQUIRE FROM WHICH OF THE THREE DEGREES OF THE EMPIRE'S RUIN THE APOSTATICAL OR LATTER TIMES TAKE THEIR BEGINNING.

**B**UT you will say, The imperial sovereignty of Old Rome fell not all at once, but had divers steps and degrees of ruin, so that the doubt will be, notwithstanding, from which of these steps of the fall thereof these Latter Times must be reckoned.

I answer, From any of them. For as the imperial sovereignty fell by degees, so the APOSTASY under the lattermost sovereignty grew up also by degrees; and for every degree which the ruinous empire decayed, was the

rising Son of Perdition a degree advanced. Secondly, all the main and evident degrees of the empire's ruin fell in the compass of an age; and the knowledge and observation of that age only, within which the times of this fall are comprehended, was sufficient both to warn them who then lived that that which should come was then a-coming, and to inform us who now live that it is already come.

Now which were these main and evident degrees of the empire's falling, and at what time, I will tell you as soon as I have removed an usual mistake in this business, which is to reckon the times of the empire's ruin, and so likewise of the APOSTASY attending it, only from the *ακμῆ*, or full height, thereof. But this is too much against reason, and not agreeable to the course we otherwise use in the like. For as, when we reckon the age of a man, we reckon not from the time since he came to man's estate, but from the time of his birth, so should we do here for the times of the Man of sin. I say not, we should begin to count his age from his conception, for that we use not in other things, but from the time he was first *editus in lucem*, when he first began to appear in the world: and so likewise the fall of the empire and the APOSTASY, not from the time they were consummate, but from the time they first evidently appeared. As, therefore, I hold their opinion the best and most agreeable to truth, who begin the seventy years of the Jewish captivity in Babylon, not from the consummation thereof under Zedekiah, when the city and temple were utterly rased, for that is impossible, (there being not 6 years in all between the nineteenth of Nebuchadnezzar and the last of Cyrus,) but from the beginning thereof under Jehoiakim, eighteen years before, or at the most but from Jehoiachin. So are these Latter Times of the Roman state to begin when the empire first began to fall, and not when it was utterly rooted up. Take, for another example, the computation of the time allotted to the calamity of the Jews under Antiochus, which I the rather

allege, because he is commonly counted for a type of Antichrist. The beginning of that 2300 evenings and mornings, or six years and somewhat more than a quarter, which that calamity was to continue, from the beginning thereof until the Temple should again be cleansed, Dan. viii., 13, 14, was not to be reckoned from the height thereof, when "the daily sacrifice should be taken away," (for thence it is but three years, 1 Mac. i., 54, &c., with chap. iv., 52,) but from the beginning of the transgression which occasioned this desolation, and is described 1 Mac. i., 11, &c. So likewise the end of the kingdom of the Greeks, wherein this calamity was to happen, is not to be counted only then, when Æmilius the Consul had quite finished the conquest of Macedon, (for this points out only the height of that calamity,) but from the beginning of that last fatal war, which put an end to that kingdom; which was about some three years and a half before, and jumps with the beginning of the "transgression of desolation," as the finishing of the conquest doth with "the taking away of the daily sacrifice."

But, leaving this, let us return again and see which were those main and evident degrees of the empire's downfall, and when they befell, which (I suppose) may not unfitly be sampled by those of the Babylonish captivity.

As, therefore, the Babylonish captivity had three steps or degrees, the first in the days of Jehoiakim, when Daniel went captive; the second under Jehoiachin or Jechonias, when Ezekiel went captive; and the last under Zedekiah, when the temple and city were wholly rased and consumed: so (omitting the political change under Constantine) the chief and principal moments of the ruin of the empire by the sword (and by the sword the Beast had its deadly wound, Apocal. xiii., 14) may fitly be reduced unto three:

1. The first was presently after the death of Julian, the last of heathen emperors, about the year 365, ominously marked with that universal, stupendous, and never-but-then-sampled earthquake, whereby the waters of the

sea were rolled out of their channels, and left ships hanging upon the tops of houses. From this time forwards, all the nations, with one consent, seem to have conspired the ruin of the empire. Now that terrible and fatal storm of the nations of the north, Almanes, Samaritans, Quades, Picts, Scots, and Saxons, especially the Goths, began to break in upon it; almost without intermission harrying, burning, wasting, destroying the most part of the provinces thereof, almost for 45 years together. And, to mend the matter, the Goths soon after their coming were admitted as inhabitants, and dispersed as free denizens into the bowels and heart of the empire, advanced to be commanders, and bore the greatest sway in their armies; by which fatal error the empire received her bane, and the Romans were no longer masters of their own strength; which they quickly and often repented; but even that cost them dear, when they had indeed eyes to see it, but never ability to mend it. This was the first degree of the empire's ruin.

2. The second was about the year 410, when Alaricus the Goth sacked Rome itself, the proud lady of the world, when, as St. Jerome saith, The city which had conquered the whole world was itself taken, being undone by famine before it was by the sword, insomuch that there were but few left to be taken prisoners.\* And from this very year the plurality of kings foretold of began to come upon the stage; five or six new kingdoms presently appearing within the territories of the empire,—of the Goths, of the Burgundians, and, though somewhat later, of the Franks in Gallia; of the Suevians and Alans and of the Vandals in Spain; and, as Sigonius thinks, of the Hunnes in Pannonia; certainly they could not be much later than this very year. But this number of kings we will leave till they be better increased, as continually they did.—And thus you see the second degree of the ruin of the empire.

3. The third was about the year 455, presently upon

\* *Capiebatur urbs quæ totum cepit orbem, imò fame periit antequam gladio, et vix pauci qui caperentur inventi sunt.*

the death of the third Valentinian, the last (as Sleidan well observed) of the Emperors of the West, and consequently of the ancient Rome; then when Gensericus the Vandal took the City now the second time, fired it, and spoiled it of all the goodly and glorious ornaments which Alaricus had spared, amongst which were the golden and silver vessels of the Temple of Jerusalem, brought thither by Titus, all which, with an innumerable multitude of Roman captives, he carried away with him. Now was the prediction (which Varro reports that Vectius Valens the augur made of twelve vultures to Romulus, the founder, That his city should continue 1200 years) fulfilled, and those years newly expired: and, which is more to be heeded, now was the plurality of kings lately risen in the ancient territory of the empire, as Daniel and St. John had prophesied, increased unto the full number of ten, which, together with the provinces wherein they were seated, and the names of the kings which reigned the next year after the city was taken, are these which follow:

## ANNO DOMINI 456.

Kingdoms of the	Provinces.	Reigning Kings' names	Somewhat of their changes.
1. Britons.....	In Britain .....	Vortimer...	A. 526. This kingdom of the Burgundians was subdued by the Franks: but to fill up the number, that of the Ostrogoths became two, by the coming of the Longobards into Pannonia the same time.
2. Saxons .....		Hengist....	
3. Franks .....	In Gallia .....	Childeric...	
4. Burgundians }		Gunderic...	

Kingdoms of the	Provinces.	Reigning Kings' names	Somewhat of their changes
5. Wisigoths.....	In the south of Gallicia, between the Rhine, Loire, and the sea; and part of Spain.....	{ Theodric do. II.	
6. Swevians and Alanes .....	Spain, in Gallicia, and Portugal ....	Riciarius ...	
7. Vandals .....	In Africa, but first in Spain .....	Gensericus	
8. Almanes.....	Germany, in Rhetia, between the Rhine, &c. ....	Sumanus ...	This kingdom became one with part of the kingdom of the Heruli, 475, during their short reign in Italy.
9. Ostrogoths, whom the Longobards succeeded .....	In Pannonia, where they subdued the Huns, and not long after propagated their kingdom into Italy ...	Theodemir	The Longobards succeeded the Ostrogoths first in Pannonia, on the death of Theodric of Verona, an. 526. Then in Italy, called in by Narses discontented, soon after he had destroyed the kingdom of the Goths.
10. Greeks .....	In the residue of the Empire .....	Marcianus	The empire of ancient Rome finished, that of the Greeks is but one of the kingdoms whereinto it was divided.

Thus was the empire divided and shared anno 456, the year after Rome was sacked by Gensericus, and the offspring of these nations, through many alterations, (partly by the inconstancy of human things, unions and disunions, partly by the further enlargement of the Christian faith,) are the body of most of the kingdoms and states of Christendom at this day. Three of these kings, saith Daniel, should the Antichristian Horn depress and displant, to advance himself; which three are those whose dominions extended into Italy, and so stood in his light.

1. That of the Greeks, whose emperor, Leo Isaurus, for the quarrel of images, he excommunicated, and revolted his subjects of Italy from their allegiance.

2. That of the Longobards, successors of the Ostrogoths, whose kingdom he caused, by the aid of the Franks, to be wholly ruined, thereby to get the exarchate of Ravenna, which, since their revolt from the Greeks, they were seized on, for a patrimony to St. Peter.

3. The last was the kingdom of the Franks itself, continued in the Empire of Germany, whose Emperors, from the time of Henry the Fourth, he excommunicated, deposed, and trampled under his feet, and never suffered them to live in rest, till he made them not only quit their interest in elections of Popes and investitures of Bishops, but that remainder of jurisdiction in Italy, wherewith, together with the dignity of the Roman name, he had once infeoffed their predecessors.

These are the kings, by displanting, or (as the Vulgar hath) by humbling, of whom, the Pope got elbow-room by degrees, and advanced himself to the height of temporal majesty and absolute greatness, which made him so terrible in the world.

This third blow, therefore, I suppose, is to be counted the last of the ruin of the empire; the imperial power of the ancient Rome, until the Pope (some 345 years after) revived the name, henceforth ceasing. For as for those who yet, some twenty years after our date, scuffled for that name, one of them deposing another, they were, in-



deed, but shadows of Cæsars, and, as it were, strugglings with the pangs of death, until, with Augustulus, it gave up the Ghost. Yea, it is to be observed that two of them, Avitus (the very next) and Glycerius, being deposed from the empire, were made Bishops, the one of Placentia or Piacenza, the other of Portus ; as a sign, perhaps, that the Emperor of Rome henceforth should be a Bishop, and a Bishop the Emperor.

To conclude, therefore, with the application of our Apostle's prediction, whether the CHRISTIAN APOSTASY, in worshipping new demon-gods, began not with the first of these degrees, notably increased with the second, and was established by the last, I leave you to judge, when you shall have surveyed the monuments and records of those times.

It is commonly and truly affirmed by our ecclesiastical antiquaries that, before the year 360, there is no word to be found of the invocation of saints glorified, or worshipping their relics, to which I add, No! nor of any miracles done by them : but, presently after that year, when our first date of the empire's ruin began, search, and you shall find. I spare to name the authors, not willing to discover the nakedness of the Fathers, but whoso reads them will admire to see so truly verified what the Spirit foretold should be in the Latter Times. And, to make an end, if any shall think this speculation of Times to be a needless curiosity, I desire him to remember how our Saviour reproved the Jews for neglect hereof, Matth. xvi., 3, "O ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times?" or as St. Luke, xii., 56, "How is it that ye do not discern this time?" They, through neglecting the "signs of the times," when Christ came, received him not : how many, through ignorance of these Latter Times, when the APOSTASY hath appeared, eschewed it not!

From which of these three beginnings of the Apostatical Times, or whether from some other moment within or between them, the Almighty will reckon that his com-

putation of these ὅσπερ καίτοι, which, ended, shall finish the days of the Man of sin, I curiously inquire not, but leave unto him who is Lord of times and seasons; nor do I think that the Jews themselves could certainly tell from which of their three captivities to begin that reckoning of LXX years, whose end should bring their return from Babylon, until the event assured them thereof.

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## CHAP. XV.

THAT DANIEL'S SEVENTY WEEKS ARE A LESSER KALENDAR OF TIMES. THAT IN REFERENCE TO THESE WEEKS MUST THOSE PHRASES IN THE EPISTLES TO THE CONVERTED JEWS, VIZ., "THE LAST HOUR OR TIME," "THE END OF ALL THINGS," "THE DAY APPROACHING," ETC., BE EXPOUNDED OF THE END OF THE JEWISH STATE AND SERVICE AT THE EXPIRY OF THE SEVENTY WEEKS. THAT THE APOSTLES WERE NOT SO MISTAKEN AS TO BELIEVE THE END OF THE WORLD SHOULD BE IN THEIR DAYS, PROVED AGAINST BARONIUS AND OTHER ROMANISTS.

I SHOULD now presently come to speak of the fourth particular which I observed in this verse; but, because in this Discourse of Times, beside the Great Kalendar of Times I so much spake of, there was some mention of a Lesser Kalendar, viz., of Daniel's seventy weeks, give me leave to note some places of Scripture which I suppose to have reference thereto, for the better clearing, not only of our former Discourse, but of some scruples that might trouble our minds, when mention is made of an *end* then supposed near, though the world hath so many hundred years since continued, and no end thereof is yet come.

Know, therefore, that these 70 weeks of Daniel are a little provincial kalendar, containing the time that the legal worship and Jewish state was to continue, from the rebuilding of the Sanctuary under Darius Nothus, until

the final destruction thereof, when the kalendar should expire ; within the space whereof their commonwealth and city should be restored, and, sixty-two weeks after that, the Messiah be slain for sin ; and, at the end of the whole seventy, their city and temple again destroyed, and their commonwealth utterly dissolved. To these weeks, therefore, whose computation so especially concerns the Jews, is reference made in those Epistles which are written to the Christian Churches of that nation, whether living in Jewry, or abroad dispersed. Such is St. Paul's Epistle to the Hebrews ; both St. Peter's to those of the dispersion in Pontus, Galatia, Cappadocia, Asia, and Bythinia ; the Epistle of St. James to the twelve tribes ; and likewise the first Epistle of St. John, which, though the salutation expresseth not, yet may appear, both because Peter, James, and John were all three apostles of the circumcision, and from that passage, chapter ii., verse 2, " Christ Jesus is the propitiation for our sins, and not for ours only, but for the sins of the whole world " : that is, not for the sins of us only who are Jews, but for the sins of the Gentiles also. And doth not the name of General or Catholic Epistle, given to this, as well as to those of St. James and St. Peter, imply thus much ? For it cannot be thus called because written to all Christians indefinitely and generally, since the contrary expressly appears in the former ; but because this, as well as the rest, was written to those of the circumcision, who were not a people confined to any one certain city or region, but dispersed through every nation, as we read in Acts, chap. ii., verse 5, &c., that at the feast of Pentecost, when the Holy Ghost came down upon the Apostles, " There were sojourning at Jerusalem Jews, devout men, out of every nation under heaven ; Parthians, Medes, Elamites, and the dwellers in Mesopotamia, Judea, and Cappadocia, Pontus and Asia, and strangers of Rome, Jews, and proselytes," that is, Jews by race, and Jews by religion, &c. For we must not mistake those numbered here to be Gentiles, but Israelites, both of the ten tribes captivated by

Shalmaneser, and the other two; some of whom never returned from Babylon, but lived still in Mesopotamia: but of those who returned great multitudes were dispersed afterwards in Egypt, Libya, and many other provinces, before the time of our Saviour's appearing in the flesh. So that the Apostles of the circumcision had their province for largeness not much inferior to those of the Gentiles.

But I come to note the places I spake of. And, first, out of the forenamed Epistle of St. John, where, from that prediction of our Saviour's in the Gospel, that the arising of false prophets should be one of the near signs of the nigh-approaching end of the Jewish state, the Apostle thus refers to it, "Little children, this is the last hour:\* and as ye have heard that Antichrist shall come, even now there are many Antichrists, whereby we know that it is the last time." Here, by "the last time," I suppose no other thing to be meant but the near expiring of Daniel's seventy weeks, and with it the approaching end of the Jewish commonwealth: and why might not this Epistle be written in the last week, at the beginning whereof Jesus Ananias began that woful cry, Wo unto Jerusalem and the Temple! (Josephus, l. 7, Belli Judaici.) By "many Antichrists,"† are meant no other but false prophets, or counter-prophets to the Great Prophet, pretending an unction and commission from Heaven (as he had) to teach the world some new revelation and doctrine. For the name Christ implies the unction of prophecy as well as the unction of a kingdom, and accordingly the name Antichrist; and therefore the Syriac here turns it "False Christs," that is, such as should falsely pretend some extraordinary unction of prophecy like unto him. And the coming of such as these our Saviour, in St. Matthew's Gospel (a Gospel for the Hebrews) makes one of the last signs ushering in the destruction of Jerusalem: and if the harmony of this

\* Εχστη ώρα.

† Πολλοι Αντιχριστοι.

prophecy in the three Evangelists be well considered, there was no more to come but the compassing Jerusalem with armies. Well, therefore, might St. John, when he saw so many anti-prophets spring up, say, "Hereby we know that it is the last time."

Again, because the desolation of the Jewish state and temple would be a great confirmation of the Christian faith; therefore the believing Jews, whom nothing could so much stagger as the standing glory of that temple and religion, are encouraged by the nearness of that time of expectation when so great a confirmation of their faith of the Messiah already come should appear. Heb. x., 23, 25, "Let us hold fast the profession of our faith without wavering, and so much the more, as ye see the day approaching;" namely, that day in which you shall be sufficiently confirmed. So I take the 35th and 37th verses of the same chapter, "Cast not away your confidence, which hath great recompense of reward: for ye have need of patience—For yet a little while, and he that shall come will come, and will not tarry." What *He* is this, but even He whom Daniel says, "The people of the prince that shall come shall destroy the city and the sanctuary." (Dan. ix., 26.) For even as the destruction of Papal Rome would be a great confirmation of the Reformed Christian who hath forsaken the communion of that religion, the continuation and supposed stability of the glory thereof being that wherewith their proctors endeavour most to shake and stagger us; so was the destruction of the Jewish state and temple to be unto those Jews who had withdrawn themselves from that body and religion whereof they once had been, to embrace the new faith of the Messiah preached by the Apostles. For if at the end of the seventy weeks approaching, the legal sanctuary were rased, and the Jewish state dissolved, then it would be apparent indeed that Messiah was already come and slain for sin, because this was infallibly to come to pass within the compass, and before the expiration of those seventy weeks, or four hundred and ninety years,

allotted for the last continuance of that city and sanctuary, when it should be restored after the captivity of Babylon. Not without cause, therefore, doth St. Peter, in his second Epistle, say to the Christian Jews, "We have a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light shining in a dark place, until the day dawn, and the day-star arise in your hearts." Yea, and besides, because Jesus, as well as Daniel, had prophesied of the approaching desolation of that city and temple, mentioning all the signs that were to usher it. If the event, when time came, should fall out accordingly, then must Jesus of Nazareth, who foretold the foregoing signs thereof, be approved as a true prophet, by whom of a truth the Lord hath spoken.

Now for the last place that I mean to allege; because the fall and shock of that state might shake the whole nation, wheresoever dispersed, unless God spared the Christians, and made them alone happy in that woful day; or rather, because Christ had foretold that one of the next fore-runners thereof should be a general persecution of Christians, as it happened under Nero; therefore the remembrance of the end of these seventy weeks, so near the expiring, was a good caution to all the Christian Jews to watch and pray. To this sense, therefore, I take that of Peter, 1 Peter, iv., 7, "The end of all approacheth: be ye therefore sober, and watch unto prayer:"\* that is, the end of all your commonwealth, legal worship, temple, and service, is now within a few years: be ye therefore sober, and watch unto prayer, that ye may be the more happy in that day of vengeance and wrath upon our nation. Neither need we wonder that this "desolation" should be called "the end," for our Saviour himself taught them so to speak, in his prophecy concerning it, as may appear if we consider the antithesis in St. Luke, chap. xxi., v. 9, "Ye shall hear of wars and commotions, but the end is not by and by." Verse 29, "But when ye shall see Je-

\* Παντων δε το τελω ηγγικει, κ. τ. λ.

rusalem encompassed with armies, then know that the desolation thereof is nigh."

And thus much I thought to add to my former Discourse of Latter Times, lest, through ignorance thereof, we might incline to that little better than blasphemous conceit, which Baronius by name, and some other of Rome's followers, have taken up, viz., That the Apostles, in such like passages as we have noted, were mistaken, as believing that the end of the world should have been in their own time, God of purpose so ordering it, to cause in them a greater measure of zeal and contempt of worldly things. An opinion, I think, not well beseeeming a Christian :

For, first, whatsoever we imagine the Apostles might here conceive in their private opinions as men, yet we must know that the Holy Ghost, by whose instinct they wrote the Scriptures, is the Spirit of truth ; and therefore what is there affirmed must be true, though the penman himself understood it not.

Second, it was not possible the Apostles should expect the end of the world to be in their own time, when they knew so many things were to come to pass before it as could not be fulfilled in so short a time. As, 1st, the desolation of Jerusalem, and that not till the seventy weeks were expired. 2d, The Jews to be carried captives over all nations, and Jerusalem to be trodden down of the Gentiles, until the times of the Gentiles should be fulfilled. 3d, That in the meantime the Roman empire must be ruined, and that which hindered taken out of the way. 4th, That, after that was done, the Man of sin should be revealed, and domineer his time in the temple and Church of God. 5th, After all this, viz., when the fulness of the Gentiles should come in, that Israel should be received again to mercy. 6th, That Christ should reign in his Church on earth so long till he had put down all rule, all authority, and power, and subjected all his enemies under his feet, before he should subdue the last enemy, which is Death, and surrender his kingdom into

the hands of his Father. 7th, That the time should be so long, that in the last days should come scoffers, saying, "Where is the promise of his coming?" How is it possible they should imagine the day of doom to be so near, when all these things must first come to pass, and not one of them was yet fulfilled? And how could the expectation of this day be made a ground of exhortation, and a motive to watchfulness and prayer, as though it could suddenly and unawares surprise them, which had so many wonderful alterations to forego it, and none of them yet come to pass?

I have spoken hitherto of what was revealed to all the Apostles in general. But if we take St. John apart from the rest, and consider what was afterward revealed to him in Patmos, we shall find in his apocalyptical visions, besides other times more obscurely intimated, an express prophecy of no less than a thousand years, which, whatever it mean, cannot be a small time, and must be fulfilled in this world, and not in the world to come. Notwithstanding all this, I make no question but, even in the Apostles' times, many of the believing Gentiles, mistaking the Apostles' admonitions to the Jews of the end of their state approaching, thought the end of the whole world and the day of the Lord had been also near; whom, therefore, St. Paul, 2 Thess., ii., beseeches to be better informed, because that day should not come until the APOSTASY came first, and the Man of sin were revealed.



## CHAP. XVI.

THE FOURTH PARTICULAR, VIZ., THE WARRANT OR PROOF OF THIS PROPHECY. WHEN THE SPIRIT SPEAKS EXPRESSLY, AND WHEN BY SECRET INSTINCT OR INSPIRATION. THAT THE SPIRIT FORETOLD THE GREAT APOSTASY EXPRESSLY IN DAN. CHAP. XI., VERSES XXXVI—XXXIX. AN EXACT TRANSLATION OF THESE VERSES BOTH IN LATIN AND ENGLISH. THE CHIEF DIFFICULTIES IN THEM EXPLAINED, AND INCIDENTALLY OTHER PLACES OF SCRIPTURE. THE DIFFERENT OPINIONS OF JUNIUS AND GRASERUS ABOUT VERSE XXXVIII. THE AUTHOR'S TRANSLATION FREE FROM THE INCONVENIENCES OF BOTH. A PARTICULAR EXPLICATION OF "MAHOZ," AND "MAHUZZIM:" THAT HEREBY ARE MEANT FORTRESSES, BULWARKS, AS ALSO PROTECTORS, GUARDIANS, DEFENDERS, ETC. HOW FITLY THIS TITLE IS APPLIABLE TO ANGELS AND SAINTS, ACCOUNTED TO BE SUCH BY THOSE THAT WORSHIPPED THEM.

NOW I come to the fourth particular of this prophecy, the warrant or proof thereof. The Spirit hath foretold it *ῥητως*, or in express words, in some place or other of Divine writ. The Spirit told Peter, Acts x., 19, "Behold, three men seek thee." The Spirit said, Acts xiii., 2, "Separate me Barnabas and Saul." The Spirit forbade St. Paul to preach in Asia. The Spirit said that the Jews should bind St. Paul at Jerusalem, Acts xxi., 11. But in all these the Spirit spake not *ῥητως*, for these things were nowhere written; and, therefore, what it spake it spake *ἀρρητως*, only by secret instinct or inspiration. But that which the Spirit speaks in the written Word, that it speaks *ῥητως*, *verbatim*, expressly. If, therefore, concerning this APOSTASY of Christian believers, to be in the Latter Times, the Spirit speaketh *ῥητως*, then is it to be found somewhere in the Old Testament, for there alone the Spirit could be said to speak *ῥητως*, or *verbatim*, in the Apostles' time. Having therefore so good a hint given us, let us see if we can find where the Spirit speaketh of this matter so expressly.

There are three main things in this our Apostle's prediction, whereof I find the Spirit to have spoken *ἔντως*, or in express words, and that in the prophecy of Daniel : 1, of these Last or Latter Times ; 2, of the new worship of Demons in them ; 3, of a prohibition of marriage to accompany them. As for the first of these, the Latter Times, Daniel (as you have heard before) expressly names them "A time, times, and half a time,"\* being those Last Times of the last kingdom, wherein the hornish tyrant should make war with the saints, and prevail against them. For the second, a worship of new demons or demi-gods, with a profession of the name of Christ, you will perhaps think it strange if I should show it *ἔντως* ; but if I do, it was the appendix of hindering or debarring marriage, mentioned in the next verses, which as a thread led me the way to the end of the eleventh chapter of Daniel, where I found it ; and in a place, too, very suspicious, being taken, I think, by almost all the ancients, for a prophecy of Antichrist, yea, and so expounded by the greatest part of our own, though with much variety of reading and application.

But hear the words themselves in verses 36, 37, 38, 39, of that eleventh chapter of Daniel, translated, as I think, *ἔντως*, *verbatim*, without any wresting or straining the Hebrew text. They are a description of the last or Roman kingdom, and the several states thereof, conquering nations, persecuting Christians, false-worshipping Christ. The words are these :—

DANIEL, CHAP. XI., VERSES 36, 37, 38, 39.

Verse 36. Then a King shall do according to his will, and shall exalt and magnify himself above every God.

Yea, against the God of Gods shall he speak marvellous things,

36. Tunc faciet pro libitu suo Rex, et extollet ac magnificabit seipsum supra omnem deum.

Etiam contra Deum Deorum loquetur stupenda ; proficietque

\* Καιρος, καιροι, και ἡμῖν καιρου.

and shall prosper until the indignation be accomplished, for the determined time shall be fulfilled.

37. Then he shall not regard the Gods of his ancestors, nor shall he regard the desire of women, no, nor any God: but he shall magnify himself above all.

38. For to [or together with] God, in his seat, he shall honour *Mahuzzims*; even together with that God whom his ancestors knew not, shall he honour [them] with gold, and with silver, and with precious stones, and with pleasant things.

39. And he shall make the holds of the *Mahuzzims* withal [or jointly] to the Foreign God, whom acknowledging, he shall increase with honour, and shall cause them to rule over many, and shall distribute the earth for a reward.

donec consummata fuerit indignatio, nam statutum perficietur.

37. Tunc ad Deos majorum suorum attendet, nec ad desiderium mulierum, nec ad ullum Numen attendet: sed supra omne se magnificabit.

38. Nam ad [vel juxta] Deum, *Mahuzzims* in sede ejus honorabit: scilicet ad Deum quem non agnoverunt majores ejus, honorabit [eos] auro, et argento, et lapidibus pretiosis, et rebus desideratissimis.

39. Et faciet munimenta *Mahuzzimorum* una Deo peregrino [seu exotico]; quem agnoscendo, multiplicabit honore; et dominari faciet eos in multos, terramque partietur in mercedem.

1. Now, for the understanding of this prophecy, we must take notice that the prophet Daniel, at the beginning of these verses, leaves off the Greek kingdom with Antiochus, of whom he was speaking before, and falls about the Roman: the reason being because, after Antiochus, (in whose time Macedonia, whence that kingdom sprung, with all the rest of Greece, came under the Roman obedience,) the third kingdom comes no more in the holy reckoning; Daniel himself calling the time of Antiochus's reign the latter end of the Greek kingdom, chap. viii., 23, and, as I take it, he intimates the same in this chapter, in the verse immediately foregoing these we have now to deal withal. From thenceforward, therefore, the Roman succeeds in the account of the Great Kalendar of Times.

2. Under the name *king* we must understand the whole

Roman state, under what kind of government soever, for the Hebrews use *king* for *kingdom*, and *kingdom* for *any government, state, or polity* in the world. For the Devil, in the Gospel, is said to have shown Christ all the *kingdoms* of the world, monarchies, aristocracies, democracies, or what other kind soever.

3. Where it is said that this king should exalt himself above every God, nothing is thereby meant but the greatness and generality of his conquests and prevailings. And the reason of that phrase or manner of speech should seem to be, because, in the times of Paganism, every city and country was supposed to have their proper and peculiar Gods, which were deemed as their guardians and protectors: whence, in the Scripture, (according to the language of that time, we may observe a threefold use of speech:—

First, the nations themselves are expressed and implied under the names of their Gods. The Israelites were called "The people of Jehovah." So are the Moabites "The people of Chemosh."—(Numb. xxi., 29.) The Lord threatened (Deut. iv., 28, and xxviii., 36 and 64. Jer. xvi., 13) to scatter Israel among the nations, from one end of the earth even to another, and that there they should serve other Gods day and night, Gods, the work of men's hands, wood and stone, which neither they nor their fathers had known; that is, they should serve them, not religiously, but politically, inasmuch as they were to become slaves and vassals to idolatrous nations, even such idolaters as neither they nor their fathers had ever heard of. For as for a religious service of idols, the Jews were never so free as in their captivity, as we see by experience at this day; but with the service of bondage they may be said politically to have been the vassals of idols, as being in bondage to the servants of other Gods. As a Christian taken by the Turk may, in the like sense, be said to come in bondage and be a slave to Mahomet, for a slave to the servants is in a sense servant to their master. Let it also be considered whether that of David (1 Sam. xxvi.,

19,) be not to be expounded according to this notion, "They have driven me out this day from abiding in the inheritance of the Lord, saying, Go, serve other Gods : " that is, banished me into a nation of another religion.

Secondly, the exploits of their nations are said to be done by their Gods, even as we, by like privilege of speech, ascribe unto our kings what is done by the people under them. Thus (2 Chron. xxviii., 23) the Gods of Damascus are said to have smote Ahaz : " He sacrificed to the Gods of Damascus that smote him ; and he said, Because the Gods of Syria help them, therefore will I sacrifice to them, that they may help me." Jer. li., 44, it is said of the dominion of Babylon, that the nations flowed together unto Bel, and that he had swallowed up their wealth, which the Lord threatened there to bring forth again out of his mouth.

Thirdly, and that most frequently of all others, what is attempted against the nations is said to be attempted against their Gods ; even as generals bear the name not only of the exploits, but also of the disadvantages, of the armies led by them, so here the Gods are said to receive the affronts, defeatures, and discomfitures, given to the people under their patronage. Rabshakeh vaunts, in his master's name, (2 Kings, xviii., 33,) " Hath any of the Gods of the nations delivered at all his land out of the hand of Assyria ? Where are the Gods of Hamath and of Arpad ? where are the Gods of Sepharvaim ? " Isaiah (xlvi., 1, 2) prophesieth thus of the taking of Babylon by Cyrus : " Bel boweth down ; Nebo stoopeth. They could not deliver the burthen, but they are themselves gone into captivity." In the like strain prophesieth Jeremiah, chap. l., 2, " Babylon is taken ; Bel is confounded ; Merodach is broken in pieces ; her idols are confounded," &c. And again (Jer. li., 44) " I will punish Bel in Babylon, and I will bring out of his mouth that which he hath swallowed up, and the nations shall not flow together any more unto him : yea, the wall of Babylon shall fall." The same prophet saith of Moab's captivity, chap. xlviii., 7,

"Thou shalt be taken, and Chemosh shall go into captivity with his priests and his princes together." Moab likewise, in his affronts and derision of Israel, is said to have magnified himself against the Lord. According to which manner of speech, the success and prevailing of the Roman, in the advancing his dominion and subduing every nation under him, is here expressed by his exalting and magnifying himself above every God. This I suppose to be the ground of that manner of speech; though if any had rather, as others do, take Gods here for the kings and potentates of the earth, it will, I confess, come all to one purpose.

4. By the Gods of their ancestors, whom the Roman state should at length cashier and cast off, are meant all the Pagan deities and Heathen Gods which were worshipped in that empire.

5. By the desire of women, which the Roman also at that time should not regard as he was wont, is meant desire of wiving, or desire of having women for the society of life, conjugal affection, which is expressed (Gen. ii., 24) to be such a desire for which "a man shall leave father and mother, and cleave to his wife, and they shall be both one flesh." And it might have been translated in this place desire of *wives*, as well as desire of women, for there is no other word used in the original for *wives* above once or twice in the whole Scripture but this, which is here turned *women*. With the like use of the word *desire*, the spouse in the Canticles, chap. vii., 10, expresseth her well-beloved to be her husband: "I am my well-beloved's," saith she, "and his desire is towards me:" that is, he is my husband; for so twice before she expressed herself, (chap. ii., 16,) "My beloved is mine; and I am his;" and chap. vi., 3, "I am my beloved's, and my beloved is mine." So (Ezekiel xxiv., 16) the Lord, threatening to take away Ezekiel's wife, saith, "Behold I take away from thee the desire of thine eyes," and afterward (verse 18) it followeth, "and at even my wife died." Yea, the Roman language itself is not unacquainted

with this speech : *Cicero ad uxorem*, "*En mea lux, meum desiderium.*" This desire of women and married life the Roman should discountenance, when he shook off the Gods of his ancestors.

6. By the *strange and foreign God*, whom the Roman should at length acknowledge, is meant Christ. For though to the Jew every strange and foreign God were a false God, yet to the Gentiles who worshipped none but the idols, the foreign God was the true. Therefore the philosophers at Athens, when St. Paul preached Christ to them, said he preached "a foreign God."\* The want of which consideration hath much obscured this prophecy; this foreign God being still supposed to be a false God, when to those who worshipped all kinds of false Gods, as the Roman did, a foreign God, whom their fathers knew not, must needs be the true.

7. Where it is said, "With this foreign God he shall honour Mahuzzims," these Mahuzzims or Maüzzims are these Demons we seek for, whom the Roman should worship with Christ, whom he should embrace. For Mahuzzim are *Protectores Dii*, (such as saints and angels are supposed to be,) as I shall show by and by, where, though I may be new for the particular, yet for the general I shall agree well enough with the fathers, who constantly thought that, under these Mahuzzim was some idol meant which Antichrist should worship, and many of our time have taken it for the Mass.

But I must first say something of the translation of this 38th verse, and then will come to the signification of this word *Mahuzzim*.

For the first: whereas the preposition *le* in *leeloh* is usually neglected, and the words *eloha* and *mahuzzim* construed together as one thing, viz., God Mahuzzim, or (as some) the God of forces; I express the preposition *le*, and construe God and Mahuzzim apart as two: viz., "To, or together with God he shall honour Mahuzzims," &c.† For the preposition *le* is made of *el*, and signifies

\* *Ἐν τῇ δαίμονι.* † *Ad (vel juxta) Deum Mahuzzimos honorabit.*

the same with it, namely an addition or adjoining of things, *ad*, *juxta*, *apud*, and *gna* signifies *super*, *propter*, &c., to, besides, and together with, as (Lev. xviii., 18) "Thou shalt not take a wife to her sister," *el achocha*, that is, together with her sister.

By this means, the controversy betwixt Junius and Graserus is taken away: for Junius, as it should seem, seeing no reason why the preposition *le* should be neglected, and that, by so doing, the verb *cabad* was made irregularly and against use to govern a dative case, he expresses the preposition by *quod ad*, or *quod attinet ad*, that is, as concerning. But the words God and Mahuzzim he sundereth not, but turneth them as *in statu constructo*, viz., the God of mights or forces, understanding thereby the true and almighty God himself.—Against which Graserus excepts, 1st, That to render the preposition *le* by *ad* (as concerning) savours of a Latinism rather than of an Hebraism. 2d, That he doth as good as strike out the distinctive accent *athnach* (') which is a colon, inasmuch as he makes the sentence, being a full number, to be imperfect and defective, and yet would seem to stand in awe of that smaller distinction *zakephkaton* (:) over the word Mahuzzim, which yet stands there, as elsewhere, but for a *nota bene*. 3d, That to expound God Mahuzzim to be the true God, against the consent, not only of Jews, who ever take it for some idol or other, but of the ancient Christian writers, who understand by it some idol of Antichrist, yea, some the Devil himself; and of many of our own, who take it for the idol of the Mass, and some otherwise, yet for an idol-deity; to expound this of the true and almighty God, without example in Scripture, Graserus thinks not tolerable. Wherefore himself had rather yield the construction of the verb *cabad* to be irregular, (Junius himself having admitted it in the next member of the verse,) and to suppose it to be a mystical solecism, the Spirit intending, by the anomaly and incongruity of the syntax, to signify an anomaly and incongruity of religion. But



these inconveniences on both sides, as far as I can see, are wholly avoided by that translation we have given, whereof let the reader judge.

I come now to unfold the signification of the word *Mahuzzim*, a word which the most translations retain, the Septuagint calling it *Μαυζαίμ*, St. Jerome, or the Vulgar Latin, *Maozim*, the Geneva and others *Maüzim*. This *Mahuzzim*, I say, is in the plural number; the singular is *Mahoz*, which in the abstract signifies sometimes strength, sometimes a fortress or bulwark, of *gnalsats*,—*robustus fuit*; but the Hebrews use abstracts for concretes. Examples are many in the Old Testament, as *justitia pro justis*, captivity for captives, &c. In the New Testament, principalities, powers, and dominions, for princes, potentates, and dominators. So *Mahoz*, strength or a fortress, for him that strengthens or fortifies, that is, a protector, defender, guardian, helper. Wherefore the Septuagint five times in the Psalms renders the word *Mahoz*, ὑπερασπιστής, and the Vulgar Latin as often protector: the places are these,—Psalm xxvii., 1, “The Lord is *Mahoz-hayay*, the protector of my life: of whom should I be afraid?” Psalm xxviii., 8, “The Lord is their strength, and he is *Mahoz jeshuoth*, the Mahoz of salvations of his anointed:” where the Septuagint hath ὑπερασπιστής τῶν σωτηρίων, the Vulgar, *protector salvationum*. Psalm xxxi., 3, “Bow down thine ear to me, deliver me speedily, be thou unto me *lezor Mahoz*, for a rock Mahoz; Septuagint, *ὡς Θεὸς ὑπερασπιστής*,—Vulgar, *in Deum protectorem*. Again, verse 5, “Pull me out of the net that they have laid privily for me, (*ki atta Mahuzzi*,) for thou art my protector;” the Septuagint, ὑπερασπιστής μου,—the Vulgar, *protector*. Psalm xxxvii., 39, “The salvation of the righteous is from the Lord, he is (*Mahuzam*) their Mahoz in the time of trouble, and the Lord shall help them and deliver them from the wicked,” &c., where the Septuagint and the Vulgar render as before ὑπερασπιστής and *protector*. How think you now? Are not Saints and Angels worshipped as Mahuzzims? True Christians

have with David, in the Psalms before quoted, one Mahoz, Jehovah Mahoz, that is, Christ; but Apostate Christians have their many Mahuzzims. O, would they worshipped only *Mahoz yeshuoth*, that Mahoz of salvations, as you heard David even now call him, Psalm xxviii. You may, if you please, compare with these places of the Psalms that in the first verse of this eleventh of Daniel, where the Angel saith he stood in the first year of Darius the Mede, to confirm and be a Mahoz to him,—*ulemahoz lo*, which we translate, “to strengthen him;” by which we may see how fitly this name may be applied to Angels, and so to Saints, supposed, in helping, protecting, and assisting, to be like them.

Thus you see the concrete sense of *Mahoz*, for an helper, protector, and defender, is not new. But what if we take the word passively, force and strength, for forts and strong ones? Will not, then, the valiant Martyrs and champions of the faith well bear the name of Mahuzzims? And these are they whom, at the first, Christians worshipped only in this sort, as an honour peculiarly due unto their sufferings.

Moreover, that you may not think this word and the notion thereof improper to be given unto a deity, observe that the true God is called *tsur*, a rock, seven times, Deut. xxxii., which the Vulgar turns as often *Deus*; yea in the the same place false Gods are called also *tsur*, or rocks: verse 31, “Their Rock,” that is, the Gentiles’ Rock, “is not as our Rock, our enemies themselves being judges.” And verse 37, “Where are their Gods,” that is, *Baalim*, “their Rock in whom they trusted, which did eat the fat of their sacrifices?” &c. The like you shall find in Hannah’s song, and other places of Scripture. See now the parity: the true God is called a rock; Baalim and false Gods are also called rocks: the true God, or Christ himself, is often by David called Mahoz; why may not then false Gods, or plurality of Christs, be called Mahuzzim? Rock and fortress are not words of so great difference.

Thus having cleared the chiefest difficulties in the text, and made the way smooth, let us read over the words again, and apply the interpretation unto them.

## CHAP. XVII.

A PARTICULAR EXPLICATION (BY WAY OF PARAPHRASE) OF THE FOREMENTIONED PROPHECY IN DAN. XI. THIS FURTHER ILLUSTRATED BY SEVERAL OBSERVATIONS, WHEREIN THE EVENTS ARE REPRESENTED AS EXACTLY SUITABLE AND APPLICABLE TO DANIEL'S PROPHECY. THAT AT THE BEGINNING OF SAINT-WORSHIP IN THE CHURCH, SAINTS AND THEIR RELICS WERE CALLED BULWARKS, FORTRESSES, WALLS, TOWERS, GUARDIANS, PROTECTORS, ETC., ACCORDING TO THE NATIVE SIGNIFICATION OF THE WORD USED BY DANIEL, MAHUZZIM. A BRIEF EXPLICATION OF THE FOLLOWING VERSES IN DANIEL XI.—VIZ., XL., XLI., XLII., XLIII.

Dan. xi., v. 36.

**T**HEN a King shall do according to his will, and shall exalt or magnify himself above every God.

Yea, against the God of Gods shall he speak marvellous things; and shall prosper until the indignation be accomplished: for the determined time shall be fulfilled.

Verse 36.

**T**HAT is, towards the end of the reign of Antiochus Epiphanes, the Roman shall prevail, and set up the fourth kingdom, making himself master of the kingdom of Macedon, and advancing himself from this time forward by continual conquests, shall lord it over every king and nation.

Yea Christ, the God of God, and the King of the Kings of the earth, (who in those times should appear in the world,) the Roman shall mock, blaspheme and crucify, and by bloody edicts shall persecute and massacre his servants the Christians; and yet shall prosper in his empire, until these outrageous times be ended, that is, until the days of Constantine: for the time God hath appointed must be fulfilled.

Verse 37. Then he shall not regard the Gods of his ancestors, nor shall he regard the desire of women, no, nor any God; but he shall magnify himself above all.

38. For to (or together with) God in his seat, he shall honour Mahuzzims; even together with that God whom his ancestors knew not, shall he honour [them] with gold, and with silver, and with precious stones, and with pleasant things.

39. And he shall make the holds of the Mahuzzims withal (or jointly) to the foreign God; whom acknowledging, he shall increase with honour: and he shall cause them to rule over many, and shall distribute the earth for a reward.

Verse 37. When that appointed time for the date of his prosperity comes to its period, and the time of the ruin and change of his dominion draws near, then this Roman state shall cashier and forsake the idols and false Gods whom their fathers worshipped, and shall acknowledge Christ, a God whom their fathers knew not. At that time "the desire of women" and married life shall be discountenanced, and shall not be of that account and regard it had been, but, contrary to the long-continued custom of the Romans, single life shall be honoured and privileged above it: yea, and soon after the Roman shall bear himself so as if he regarded not any God, and with Antichristian pride shall magnify himself over all.

38. That is, together with the Christian God, who is a jealous God, and to be worshipped alone, he shall worship Mahuzzims, even in his seat and temple; even with the foreign God, whom his ancestors acknowledged not, shall he honour Mahuzzims with gold and silver, and with precious stones, and with pleasant things.

39. And though the Christian God, whom he shall profess to acknowledge and worship, can endure no compeers; yet shall he consecrate his temples and monasteries (ecclesiastical holds) jointly to the Christian God and to his Mahuzzims (*Deo et Sanctis*): yea, he shall distribute the earth among his Mahuzzims; so that, beside several patrimonies which in every country he shall allot them, he shall share whole kingdoms and provinces among them: Saint George shall have England; Saint Andrew, Scotland; Saint Denis, France; Saint James, Spain; Saint Mark, Venice, &c.; and bear rule as presidents and patrons of their several countries.

Thus we see how *ἰντως*, how expressly the Spirit foretold that the Roman empire, having rejected the multitude of Gods and demons worshipped by their ancestors, and betaken themselves to that one and only God which their fathers knew not, should nevertheless depart from this their faith, and revive again the old theology of demons, by a new superinduction of Mahuzzims.

Now, although this prophecy thus applied be so evident, that the only pointing at the event were able almost to convince the reader, yet, that we may yet the more admire the truth of God in the contemplation of an event so suitable, I will add these following observations concerning it:—

I. That, agreeably with the date of the Holy Ghost, the Roman historians themselves have observed and marked out that time of their prevailing against Macedonia (which I said was accomplished toward the end of the reign of Antiochus Epiphanes) for the beginning of their dominion over the world. Lucius Florus, lib. ii., cap. 7, says,—Hannibal being worsted, Africa became the reward of the victory, and after Africa the whole world also. None thought it a shame to be overcome, after Carthage was. Macedonia, Greece, Syria, and all other nations, as if carried with a certain current and torrent of fortune, did soon follow Africa: but the first who followed were the Macedonians, a people that sometime affected the empire of the world.\* In Velleius Paterculus, lib. i., c. 6, is an annotation out of one Æmilius Sura, in these words,—The Assyrians had the sovereign dominion the first of all nations, then the Medes and Persians, after them the Macedonians, afterwards (those two kings, Philip and Antiochus, being overcome, and that a little after that Carthage was subdued) the imperial

\* *Cedente Hannibale, præmium victoriæ Africa fuit, et secutus Africam terrarum orbis. Post Carthaginem vinci neminem pudit; secutæ sunt statim Africam gentes, Macedonia, Græcia, Syria, cæteraque omnia, quodam quasi æstu et torrente fortunæ: sed primi omnium Macedones, affectator quondam imperii populus.*

power came to the Romans. Between which time and the beginning of the reign of Ninus, the first Assyrian king, there are one thousand nine hundred ninety-five years.\* Here the time of the Romans prevailing against the Macedonian Kings is made the beginning of their empire, even as Daniel also beginneth the Roman account from thence; but with this difference, that, whereas Æmilius Sura seems to reckon from the beginning of those prevailings in the victories against Philip, Daniel counts from the victory against Perseus his son, when that conquest was now perfected, and Macedonia brought into a province; which happened, as I have already said, the same year that Antiochus Epiphanes profaned the temple of Jerusalem.

II. That no kingdom in the world, that we know of, could more literally besaid in their conquests to exalt and magnify themselves above every God, than the Roman, in respect of a solemn custom they used in their wars, by a certain charm to call out the Gods from any city when they besieged it. The form whereof Macrobius gives us, l. iii. Saturn., c. 8, as he found it in Sammonicus Serenus's fifth book of hidden secrets, namely this,—If it be a God, if it be a Goddess, that hath the people and city of Carthage in protection; and thou especially, whosoever thou art, the patron of this city and people, I pray and beseech, and (with your leave) require, to abandon the people and city of Carthage, to forsake the places, temples, ceremonies, and enclosures of their city, to go away from them, and to strike fear, terror, and astonishment into that people and city, and, having left it, to come to Rome to me and mine; and that our cities, places, temples, and cere-

\* Æmilius Sura de annis populi Romani. Assyrii principes omnium gentium, rerum potiti sunt, deinde Medi, postea Persæ, deinde Macedones; exinde duobus regibus, Philippo et Antiocho, qui à Macedonibus oriundi erant, haud multo post Carthaginem subactam, devictis, summa imperii ad populum Romanum pervenit. Inter hoc tempus et initium Nini regis Assyriorum, qui princeps rerum potitus, intersunt anni MDCCCXCIV.

monies, be more acceptable and better liked of you : that you would take the charge of me, of the people of Rome, and of my soldiers, so as we may know and understand it. If you do so, I vow to build you temples, and to appoint solemn sports for you.

III. That Constantine, the first emperor under whom the state forsook the Gods of their forefathers, and became Christian, together with this alteration, abrogated those ancient Roman laws, *Julia* and *Papia*, wherein the "desire of women" and married life was so much privileged and encouraged, and single and unmarried life disadvantaged. Hear it in the words of Sozomen, lib. i., c. 9, Hist. Eccl.,—There was (saith he) an ancient law among the Romans, forbidding those who, after five and twenty years, were unmarried, to enjoy the like privileges with married ones ; and besides many other things, that they should have no benefit by testaments and legacies, unless they were next of kindred : and those who had no children, to have half their goods confiscated. Wherefore the Emperor, seeing those who, for God's sake, were addicted to chastity and virginity, to be for this cause in a worse condition ; he accounted it a folly for men to go about to increase their kind with such carefulness and diligence, whenas Nature, according to Divine moderation, continually receives as well diminution as increase. Therefore he published a law to the people, That both those who lived a single life, and those who had no children, should enjoy the like privileges with others : yea, he enacted that those who lived in chastity and virginity should be privileged above them ; enabling both sexes, though under years, to make testaments, contrary to the accustomed polity of the Romans. This alteration of the Roman law by Constantine, Eusebius also witnesseth, lib. iv., cap. 26, *De Vitâ Constantini*, and again, cap. 28, where he saith,—That above all he honoured most those that had consecrated their lives to Divine philosophy, (he means a monastical life,) and therefore he almost adored the most holy company of perpetual virgins. That

which the fathers had thus enacted, the sons also seconded, and some of the following emperors, by new edicts, till there was no relic left of those privileges wherewith married men had been respected; which, Procopius saith, (how rightly I examine not,) was the cause of the ruin of that empire, which was so much enfeebled and weakened by the new procreation of children, that it was not able to match the numerous armies of the barbarous nations.— This was the first step of the disregard of marriage and the desire of wiving; which was not an absolute prohibition, but a discouragement. But no sooner had the Roman Bishop and his clergy got the power into their hands, but it grew to an absolute prohibition, not for monks only, but for the whole clergy; which was the highest disrespect that could be to that which God had made honourable among all men.

IV. and Lastly, It is a thing not to be passed by without admiration, that the fathers and others, even at the beginning of Saint-worship, by I know not what fatal instinct, used to call the Saints and their relics, towers, walls, bulwarks, fortresses,—that is, *Mahuzzim*, in the prime and native signification.

Basil, in his oration upon the forty Martyrs, whose relics were dispersed over all the countries thereabouts, speaks in this manner: These are those who, having taken possession of our country, as certain conjoined towers,\* secure it from the incursions of enemies. The same Basil concludes his oration upon Mamas the Martyr in this manner: That God who hath gathered us together in this place, and disposes of what is to come, keep us safe from hurt, and secure us from the ravenous wolf, and preserve stedfast this church of Cæsarea, being guarded with the mighty towers of Martyrs.†

Chrysostom, in his 32d Homily upon the Epistle to the Romans, speaking of the relics of Peter and Paul,—

\* Πύργοι τινες συνεχεις.

† Φρουρουμένην τοις μεγαλοις πυργοις των Μαρτυρων.



This corpse (saith he, meaning of Paul) fortifies this city of Rome more strongly than any tower, or than ten thousand rampires, as also doth the corpse of Peter.\* Are not these strong Mahuzzims?

The like whereunto is that of Venantius Fortunatus, a Christian Poet, not much above an age younger than Chrysostom :—

A facie hostili duo propugnacula præsent,  
Quos Fidei turres urbs caput orbis habet.

The Faith's two towers in lady Rome do lie,  
Two bulwarks strong against the enemy.

At the same thing aims Gregory, lib. vii., ep. 23, *Ad Rusticianam Patriciam*, entreating her to come to Rome, —If you fear the swords (saith he) and wars of Italy, you ought attentively to consider how great the protection of blessed Peter, the prince of the Apostles, is in this city, wherein, without any great number of people, without the aid of soldiers, we have been so many years, in the midst of swords, by God's providence safely preserved from all hurt.†

But to return again to St. Chrysostom, who, in his homily upon the Egyptian Martyrs, *Hom. 70, Ad Populum Antiochenum*, speaks after this manner,—Those Saints' bodies (saith he) fortify‡ our city more strongly than an impregnable wall of adamant; and, as certain high rocks, hanging on every side, repel not only the assaults of those enemies which are sensible and seen by the eye, but also overthrow and defeat the ambuscadoes of invisible fiends, and all the stratagems of the Devil. Here you see are Mahuzzims too.

So, long before, in the days of Constantine, James Bishop of Nisibus, renowned for holiness, was, according to order given by Constantine in his lifetime, (saith Gen-

\* Παντος πυργου και μυριων οστι περιβολων ασφαλιστερον.

† Si gladios Italiæ et bella formidetis, etc.

‡ Τηχιζυ.

nadius,) buried within the walls of that city, being a frontier of the empire, *ob custodiam: viz., Civitatis Gen-nad. de Vir. Illustr., cap. 6.*

Evagrius, lib. i., cap. 13, tells us that the Antiochians offered up a supplication to the Emperor Leo the first, about the year 4600, for the keeping of the corpse of holy Simeon, surnamed *Stylita*, or the Pillarist, in this form,—Because our city hath no wall, [for it had been demolished in a fury,] therefore we brought hither this most holy body, that it might be to us a wall and a fortress;\* which would be in Hebrew *leshur vlemahoz*.

St. Hilary also will tell us, That neither the guards of Saints nor the bulwarks of Angels† are wanting to those who are willing to stand. Here Angels are Mahuzzim, as Saints were in the former.

The Greeks at this day, in their *Preces Horariæ*, thus invoke the blessed Virgin,—O thou Virgin Mother of God, thou impregnable Wall, thou Fortress of Salvation,‡ we call upon thee that thou would frustrate the purposes of our enemies, and be a fence to this city: thus they go on, calling her the hope, safeguard, and sanctuary of Christians. Here is *Mahoz Mahuzzim*, a strong Mahoz indeed.

To conclude, the titles of protectors, guardians, and defenders, which is the signification of *Mahuzzim*, when a person is meant, as they are more frequent, so are they no less ancient. Greg. Nyssen., in his third oration on the forty Martyrs, calls them guarders and protectors.§ Eucherius calls his St. Gervase the perpetual protector|| of the faithful. *Theodoret, lib. 8, de Curandis Græcorum Affectionibus*, calls the holy Martyrs guardians of cities, lieutenants of places, captains of men, princes, champions, and guardians, by whom disasters are turned from us,

\* Τειχος και οχυρωμα. † Angelorum munitiones.

‡ Mahoz yeshuhoth, Psal. xxviii. § Δορυφοροι και υπερασπισται.

|| Propugnator.

and those which come from devils debarred and driven away.

I might here add something also concerning Images, whose worship is another part of the "doctrine of demons," and show how well the name Mahuzzim would befit them, which the Iconomachical Council of Constantinople calls so unluckily the fortresses or Mahuzzim of the Devil.\* And perhaps the nine and thirtieth verse in the fore-alleged prophecy might be yet more literally translated, if the word *gnasah*, [*facere*,] were taken in a religious sense,—“And he shall [do unto, or] offer unto the holds of Mahuzzim, together with the foreign God,” &c., that is, he shall do religious service to the Images Saints together with Christ. I might also put you in mind of the term of *munimentum* given to the Cross, and that so usual Latin phrase of *munire signo crucis*, to fortify (that is, to sign) with the sign of the Cross; but I will not engage myself too far in these grammatical speculations.

As for the following verses of this prophecy, if any desire to know it, they may, I think, be interpreted and applied thus:—

“Verse 40. And at the time of the end [that is, in the Roman’s or Latter Times] shall the King of the South [that is, the Saracen] push at him, and the King of the North [the Turk] shall come against him [to wit, the Saracen] like a whirlwind, with chariots and with horsemen, and many ships, and he shall enter into the countries, and shall overflow and pass over.

“41. He shall enter also into the glorious land, [Palestine,] and many shall be overthrown; but these shall escape out of his hand, Edom and Moab, and the chief of the children of Ammon:” that is, the inhabitants of Arabia Petræa, which were never yet provincials of the Turkish empire; yea with some of them he is fain to be at a pension for the safer passage of his caravans.

\* Δαιμονικά οχυρώματα.

"Verse 42. He [the Turk] shall stretch forth his hand also upon the countries [of those parts], and the land of Egypt [though it should hold out long under the Mamelukes, even till the year 1517] shall not escape ;

"43. But he shall have power over the treasures of gold and silver, and all the precious things of Egypt ; and the Libyans and the Cushites [that is, the neighbouring nations, whether of Africa or Libya, as those of Algiers, &c., or of the Arabians, in Scripture called Cushim] shall be at his steps," that is, at his devotion.

That which remains, as I suppose, is not yet fulfilled, and therefore I leave it : time will make it manifest.



## PART II.

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Ver. 2. *Εν υποκρισει Ψευδολογων, κεκαυτηριασμενων την ιδιαν συνειδησιν.*

Through the hypocrisy (or feigning) of liars, of those who have their consciences seared.

Ver. 3. *Καλυοντων γαμειν, απεχεσθαι βρωματων α ο Θεος εκτεισεν εις μεταληψιν μετα ευχαριστιας τοις πιστοις και επεγνωκοσι την αληθειαν.*

Of those who forbid to marry, and command to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.



## CHAP. I.—PART II.

THE AUTHOR'S THREE REASONS FOR TRANSLATING THE TEXT DIFFERENTLY FROM THE COMMON VERSIONS. THAT THE PREPOSITION ('Eν) IN THE TEXT SIGNIFIES THROUGH OR BY. OTHER PLACES OF SCRIPTURE WHERE IT SIGNIFIES LIKEWISE CAUSAM OR MODUM ACTIONIS.

OF the first part of this prophecy, being a description of the condition of that solemn defection which was to come, I have spoken hitherto. I come now to the second part of my division—the quality of the persons, and the means whereby it was to enter and be advanced, which is set forth in the verses now read ; which, though you may find by others otherwise translated, yet I hope the translation which I have propounded, if the judicious reader please to examine it, will approve itself not only not to be an enforced one, but such as salves that incongruity of construction which the other could not avoid. For it is usually translated intransitively, with reference to the persons expressed in the former verse—viz. “that they should speak lies in hypocrisy, having their conscience seared with an hot iron, and forbidding marriage, and commanding to abstain from meats.” So as that which in the former verse is named “doctrines of devils,” should only mean that in general terms, which in these verses is particularly instanced to be “doctrines of prohibiting marriage, and abstaining from meats,” as two branches of that devilish doctrine ; for so Calvin, Melancthon, and some others seem to expound it.

But why this interpretation should not be the most likely, my first reason is—

1. Because it makes St. Paul, who speaks of that GREAT APOSTASY of Christians which was to be in the latter



times, to instance only in the smaller and (if I may so say almost circumstantial errors ; and to omit the main and principal, which the Scripture elsewhere tells us should be *idolatry or spiritual fornication*. Who can believe that he would so balk the substance, and name only that which in comparison is but an appendix thereto ?

2. He prophesies here in express words of such things as were to come in\* *the latter times*. But errors about marriage and meats were no novelty in the Apostles' own times, as the diligent reader may easily collect out of their epistles ; which makes it improbable he would specify the Apostasy of the latter times in these alone.

3. But my last reason, whereunto I think I may trust, is, that the syntax of the words in the Greek is incapable of such an intransitive construction, and consequently of the sense depending thereon. For the persons intimated in the former verse, are expressed in the nominative case,† but the persons intended here we find in the genitive,‡ which I cannot see how they can agree with the former,§ after the manner of intransitive construction, without breach of grammatical congruity, not elsewhere sampled in our Apostles' epistles. Indeed they would agree with *demons*||, but that would be a harsh sense every way ; for either we must say (as some do) that by devils are meant devilish men, or men led by the devil, which is an hard signification ; or else it would be a stranger sense, and I think not over pliable to the usual exposition, to say, that devils should lie, have seared consciences, and forbid marriage or meats. So that Beza, with others, had rather confess a breach of syntax, than incur the inconvenience of such a forced sense.¶ “ The Apostle (saith he) heeded more the matter than he did the grammar.”

\* εν υστεροις καιροις.

† τινες προσεχοντες.

‡ ψευδολογων, κεκαυτηριασμενων κωλυοντων.

§ τινες and προσεχοντες.

|| Δαιμονιων.

¶ Major est habita sententiæ quam constructionis ratio.”

But what needs this, so long as there is a better way to salve it?—namely, to construe the words transitively, making all these genitive cases to be governed of \* *hypocrisy*; as *through the hypocrisy of liars*; † *through the hypocrisy of those who had their consciences seared*; and so forward, Which construction is observed and followed by Andreas Hyperius, one of our reformed writers ‡; and I believe that many others have taken it so; for our late latin translations are indifferent to be taken either way. Howsoever it be, I see no way but this to keep the syntax true and even, and wholly to avoid the forementioned inconveniences; which, as it is easy and obvious, and not strained, so I hope to let you see the event to have been most answerable thereunto; that this was the manner, and this the means, this the quality of the persons whereby the doctrine of demons was first brought in, advanced and maintained in the Church—viz. through the hypocrisy, feigning, craft, or counterfeiting of those who told lies, of those who had their consciences seared, &c.

As for the use of the preposition *in* §, to signify the cause, the instrument, the manner of action, || he that is not a stranger in the Scripture knows it to be most frequent, the Greek text borrowing it from the Hebrew. But two or three examples will not do amiss. Matthew, c. 5, v. 13. "If the salt hath lost its savour, wherewith \*\* shall it be salted?" Acts xvii. verse 31, "Because God hath appointed a day in which he will judge the world in righteousness, †† by the man whom he hath ordained." 2 Pet. iii. 1, "I stir up your pure minds, ‡‡ by way of remembrance." Tit. i. 9, "That he may be able §§ by sound doctrine to exhort and

\* *Εν υποκρισει* as *εν υποκρισει* *ψευδολογων*.

† *εν υποκρισει* *καταυτησιασμενων*.

‡ Who translates, "Per simulationem falsiloquorum." &c. and expounds it, "de modo quo fallent Spiritus Impostores; fallant per simulationem seu hypocrisin falsiloquorum," &c.

§ (*Εν*) || *Causam, instrumentum, or modum actionis.*

\*\* *εν τιτι* *αλισθησεται*. †† *εν ανδρι ω* *κρισι*. ‡‡ *εν υπομνησει*,

§§ *εν διδασκαλια* *υγιαينهση*.

convince the gainsayers." And most naturally to the business we have in hand, 2 Thess. ii. 9, 10, of the man of sin, "Whose coming (saith the Apostle,) is after the working of Satan,\* with all power, and signs, and lying wonders, (or through them,) and through all deceivableness of unrighteousness," &c. So in my text,† "through the hypocrisy of liars, &c."

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## CHAP. II.

THE WORDS OF THE TEXT EXPLAINED. THAT FOR THE CHARACTER OR QUALITY OF THE PERSONS THAT MADE WAY FOR, OR BROUGHT IN THE GREAT APOSTASY, SOME WERE LIARS, SOME HAD SEARED CONSCIENCES, SOME FORBODE MARRIAGE AND MEATS; OTHERS WERE GUILTY OF ALL THESE IMPUTATIONS. WHAT IS MEANT BY THE HYPOCRISY OF LIARS: THAT THIS APPEARED IN THREE THINGS:—1. LIES OF MIRACLES. 2. FABULOUS LEGENDS. 3. COUNTERFEIT WRITINGS UNDER THE NAME OF ANTIQUITY.—THAT LIES OF MIRACLES APPEARED IN—1. THEIR FORGERY. 2. ILLUSION. 3. MISAPPLICATION.—WHAT IS MEANT BY HAVING SEARED CONSCIENCES. THAT THE STRANGE AND INDECENT TALES WHEREWITH THE LEGENDS AND THE LIKE WRITINGS ARE STUFFED, ARGUE THOSE THAT DID EITHER VENT OR BELIEVE THEM TO BE MEN OF SEARED (THAT IS, HARD AND UNFEELING CONSCIENCES.) SOME INSTANCES OF THE INDECENCY OF THOSE STORIES,

NOW for the unfolding of the words, this must first be observed in general, that they are not to be so understood, as if those who are the bringers in and advancers of the doctrine of demons should every one of them be guilty of all the several imputations in this description :

\* εν παση δυναμει και σημειοις και τερασιν ψευδης, και εν παση απατη της αδικιας.

† εν υποκρισει ψευδολογων.

but they are to be construed rather as an asyndeton, by understanding the conjunction, as if it had been uttered thus—"through the hypocrisy of liars, and through the hypocrisy of men of seared consciences—and, lastly, by the hypocrisy of those who forbid marriage and meats:" or thus—"through the hypocrisy partly of liars, partly of men of seared consciences, partly of those who forbid marriage, and command to abstain from meats:" that so though many were guilty of all, yet some may be exempt from some; as namely, some might be guilty of the last note, of "forbidding marriage" and "commanding from meats," and yet free of the former, of being "counterfeit liars and men of seared consciences:" which I speak for reverence of some of the ancients, who, though otherwise holy men, yet cannot be acquitted from all the imputations here mentioned, nor altogether excused from having an hand accidentally through the fate of the times wherein they lived, in laying the groundwork whereon soon after THE GREAT APOSTASY was builded.

This, therefore, being remembered, I come now to the unfolding of them in particular: and first of the first, "the hypocrisy of liars."\* The word† *hypocrisy* signifies dissimulation, a feigning, counterfeiting, a semblance and shew of that which is not so indeed as it seemeth. And this word we must repeat, as belonging *in common*‡ to the rest which follows. For all should be counterfeit; *lying* should carry the counterfeit of truth, the *seared conscience* a semblance of devotion, the *restraint of marriage* should be but a shew of chastity, and *abstaining from meats* a false appearance of abstinence. For the persons of whom they are spoken, should either make a shew of what themselves knew was not; or that which they thought they had, should be no better than a false shew and counterfeit of what they took it for. The vulgar Latin, in Mark xii. 15, and the Syriac in the same place, turn the word *hypocrisy*, § *craft and subtilty*; which

\* υποκρισις ↓ευδολογων.

† υποκρισις.

‡ απο κοινης.

§ versutia—dolus.

sense, if need were, would not be denied admittance here.

But I return to\* *the hypocrisy of liars*; which I conceive to be the same and no other than that which our Apostle speaks in the same case, 2 Thess. ii. where he tells us, that “the coming of the man of sin and the Apostasy attending him, should be after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness, or unrighteous and ungodly deceiving;” and that “God should send them strong delusions, that they might believe a lie,” &c. Yea, some of this, and of that which follows in that place, may extend also to the rest which follows in my text; howsoever, the most thereof, as you hear, doth most evidently expound this hypocrisy of liars.

Now, accordingly, the event, this hypocrisy of liars doth appear in three things:—

1. Lies of miracles. 2. Fabulous legends of the acts of saints and sufferings of martyrs. 3. Counterfeit writings under the name of the best and first antiquity.

Lies of miracles will display their hypocrisy in three particulars:—1. Forgery. 2. Illusion. 3. Misapplication.

1. *Forgery of miracles never done*; as were the reports of wondrous dreams and visions, which had no other credit but the author's honesty: or miraculous cures, by the power and reliques of saints deceased; as when those who never were blind, made others believe they had newly received sight.

2. *Illusion*; when though something were done, yet it was but a seeming and a counterfeit only of a miraculous work indeed; some juggling trick of the devil or his instruments.

3. Lastly, *misapplication*; either when that was attributed to a divine power, which was nothing but † “the work and operation of the devil;” or when it was interpreted or abused to invite and confirm men in some idola-

\* υποκρισις ψευδολογων.

† ενεργια τῃ Σατανα.

trous error, as it happened in the miracles at the shrines and sepulchres of the holy martyrs, which were interpreted to be for confirmation of the opinion of their power, presence, and notice of human affairs after death, and to warrant and encourage men to have recourse unto them by prayer and invocation, as unto mediators, and to give that honour unto their reliques which was due unto God alone. The like is to be said of the miracles of images and of the host; which, though they smelt strong of forgery or illusion, were supposed by a divine disposition to be wrought for the like end and purpose. All which was\* the power of seduction, or strong delusion, to make the world believe a lie, as St. Paul speaks, 2 Thess. ii. 11.

Concerning *the hypocrisy of fabulous legend-writers, of the acts of saints and martyrs*, you know what it means: as also the last which was named, *counterfeit authors under the name of antiquity*, as approving those errors which latter times devised, I shall not need here to use any further explication. And thus you see what is comprehended under† the hypocrisy, counterfeiting or feigning of liars.

I should now come to display the truth of this particular of this prophesy in the event; but I will first unfold the next imputation,‡ *the hypocrisy of those who have their conscience seared*; which, though it might be exemplified in other things, yet I mean to instance only in that aforementioned, and so must give you the story of both together.

§ *Through the hypocrisy of those who have seared consciences*: for|| *through the hypocrisy*, as I said before, is to be repeated\*\* *in common*. The Greek word †† *cautery*, signifies both the place seared, and the mark printed by the

\* ενεργεια πλάνης.

† υποκρισις ψευδολογων.

‡ υποκρισις κεκαυτηριασμενων.

§ Εν υποκρισει κεκαυτηριασμενων την ιδιαν ουνειδησιν.

|| εν υποκρισει. \*\* απο κοινης. †† Καυτηριοι.

searing of an hot iron. The Greek word \* *to cauterize*, is to sear with an hot iron, or to cut off with searing, as surgeons do rotten members : now that which is seared becomes more hard and brawny, and so more dull, and not so sensible in feeling as otherwise. In this sense, † *those cauterized in their conscience* signifies those who have a hard and brawny conscience, which hath no feeling in it. In the other sense, as ‡ *to cauterize* is to cut off by searing, it must signify those who have no conscience left. There is not much difference ; but I follow the first, a hard and unfeeling conscience. And whether those *liars* § whereof we spake before (to use no other instances) were not of such metal for their conscience, I think no man can deny.

Who could have coined, or who could have believed such monstrous stuff as the legends are stored with, but such as were cauterized ? If they had had any feeling or tenderness, not only of conscience, but even of sense, they could never have believed or vented such stuff as there is. As that the Virgin Mary should draw out her breasts, and milk in I know not what clerk's month. Vincent. Hist. lib. vii. c. 4. That she played the midwife to a certain unchaste abbess, and sent the bastard by two angels to a certain hermit to be brought up. Idem. ibid. c. 86. Eam venisse, et concubuisse prima nocte inter quendam sponsum et ejus sponsam. Idem. lib. vii. c. 87.

Cæsarius, in his seventh book, chap. 34, reports, that the Virgin Mary, for twelve whole years together, did supply the place of a certain nun called Beatrice, while the nun lay in the stews, till at length returning, she freed the Virgin from standing sentinel any longer. And lib. vii. cap. 33. That she said to a certain soldier, I will be thy wife, come and kiss me ; and made him do so. That she took a monk about the neck and kissed him.

\* Καυτηριαζειν, † κεκαυτηριασμενοι την ιδιαν συνειδησιν.

‡ καυτηριαζειν. § ψευδολογοι.

In an Italian book, called "The Miracles of the Blessed Virgin," printed at Milan, 1547. A certain abbess being great with child, the Holy Virgin, willing to cover her crime, did in her stead present herself before the Bishop in form of an abbess, and shewed by ocular demonstration that she was not with child.

But that which Joannes de Nicol, in his "Reformed Spaniard," tells, that he read taken out of Trithemius, is the more worthy to be remembered, as being a principal motive in his conversion, who was till then extremely addicted to the idol worship of the blessed Virgin; which was much cooled, when he read, "That she came into the chamber of Friar Allen (a dominican that made her rosary,) made a ring of her own hair, wherewith she espoused herself unto him, kissed him, ei ubera sua con-trectare permisisset, et cum eo familiariter sicut sponsam cum sponso coiisset." Whether think you not that these fellows were seared in their conscience? What block could have been more senseless? Melchior Canus, speaking of the Golden Legend, as they call it, a book fraught with such stuff as you have heard, methinks almost expresses the meaning of a cauterized conscience: \* "A fellow (saith he) of an iron mouth and leaden heart wrote this;" as if he had said,† of a brawny and unfeeling conscience.

\* "Hanc homo scripsit ferrei oris et plumbei cordis."

† κακότητος ἰσχυρῆς τῆς ἰδίας συνειδήσεως.



## CHAP. III.

THAT THE WORSHIP OF SAINTS AND THEIR RELIQUES WAS BROUGHT IN AND PROMOTED BY THE HYPOCRISY OF LIARS, OR BY LYING MIRACLES.—NO MENTION OF MIRACLES DONE BY THE BODIES OR RELIQUES OF MARTYRS IN THE FIRST 300 YEARS AFTER CHRIST: NOR WAS THE MEDIATION OF MARTYRS BELIEVED IN THE FIRST AGES OF THE CHURCH.—THAT THE GENTILES' IDOLATRY OF DEMONS WAS ADVANCED BY LYING MIRACLES, PROVED OUT OF EUSEBIUS, TERTULLIAN AND CHRYSOSTEM.

BUT now I come to shew how this prediction of our Apostle hath been accomplished; how\* the *cousenage and feigning of liars* was the means whereby the DOCTRINE OF DEMONS was advanced in the Church; I mean the deifying and worshipping of saints and angels, the adoring and templing of reliques, the bowing down to images, the worshipping of crosses as new idol-columns, the worshipping of the breaden God or any other visible thing whatsoever upon supposal of any Divinity therein: all which I have proved to be nothing else but the Gentiles' idolatrous theology of demons revived among Christians.

The first of these, *the deifying and invoking of saints and adoring reliques*, is the most ancient for time of all the rest, and began to appear in the Church presently after the death of Julian the Apostate, who was the last Heathen Emperor. The grounds and occasions whereof were most strange reports of *wonders* shewed upon those who approached the shrines of martyrs, and prayed at their memories† and sepulchres; devils were charmed, diseases cured, the blind saw, the lame walked, yea the dead revived, and other the like: which the doctors of those times for the most part avouched to be done by the power and prayers of the glorified martyrs, and by the notice they took of men's devotions at their sepulchres; though

\* υποκρισις ψευδολογία.

† Their monuments.

at the beginning those devotions were directed to God alone, and such places only chosen for the stirring up of zeal and fervour by the memory of those blessed and glorious champions of Christ. But while the world stood in admiration, and most regarded these wonders as the glorious beams of the triumph of Christ; they were soon persuaded to call upon them as *Patrons* and *Mediators*, whose power with God, and notice of things done upon earth, they thought that these signs and miracles approved.

Thus the reliques of martyrs beginning to be esteemed above the richest jewels, for the supposed virtue even of the very air of them, were wonderfully sought after as some *divine elixir* sovereign both to body and soul. Whereupon another scene of wonders entered, namely, of *visions and revelations*, wonderful and admirable, for the discovery of the sepulchres and ashes of martyrs which were quite forgotten, yea of some whose names and memories till then no man had ever heard of; as S. Ambrose's Gervasius and Protasius. Thus in every corner of the Christian world were new martyrs' bones ever and anon discovered, whose verity again miraculous effects and cures seemed to approve; and, therefore, they were diversely dispersed, and gloriously templ'd and enshrined.

All these things happened in that one age, and were come to this height in less than a hundred years. But here is the wonder most of all to be wondered at, that none of these miraculous signs were ever heard of in the Church for the first 300 years after Christ, until about the year 360; after that the Empire under Constantine and his sons having publicly embraced the Christian Faith, the Church had peace, and the bodies of the despised martyrs, such as could be found, were now bestowed in most magnificent temples, and there gloriously enshrined. And yet the Christians long before had used to keep their assemblies at the cemeteries and monuments of their martyrs: how came it to pass that no such virtue of their bones and ashes, no such testimonies of their power after death, were discovered until now?

Babylas his bones were the first, that all my search can find, which charmed the devil of Daphne, Apollo Daphneus, when Julian the Apostate offered so many sacrifices to make him speak; and being asked why he was so mute,—forsooth the corpse of Babylas the martyr, buried near the temple in Daphne, stopped his windpipe. I fear, I fear here was some hypocrisy in this business, and the devil had some feat to play: the very name of BABYLAS is enough to breed jealousy, it is an ominous name, that name Babylas: yea, and this happened too at Antioch, where Babylas was Bishop and martyr in the persecution of Decius. Would it not do the devil good, there to begin his mystery, where the Christian name was first given to the followers of Christ? Howsoever this was then far otherwise construed, and a conceit quickly taken, that other martyrs' bones might upon trial be found as terrible to the devil as those of Babylas; which was no sooner tried, but experience presently verified it with improvement, as you heard before: so that all the world rung so with wonders done by martyrs, that even holy men, who at the first suspected, were at length surprised and carried away with the power of delusion.

Besides the silence of all undoubted antiquity of any such sepulchral wonders to have happened in the former ages, the very manner of speech which the fathers living in this miraculous age used when they spake of these things, will argue that they were then accounted novelties, and not as continued from the Apostles' times. Chrysostom, in his oration against the Gentiles, of the business of Babylas, speaks thus; \* "If any man believes not those things which are said to be done by the Apostles, let him now behold the present *desist from his impudency*." Ambrose. (Epist. ad sororem Marcellinam,) relating of a piece of the speech he made upon the translation of the bodies of Gervasius and Protasius, and the miracles then shewed, saith

\* Εἰ τις ἀπιστεῖ τοῖς ὑπο τῶν Ἀποστόλων γνησθημένοις, τὰ παρ-  
 οῦντα θεῶν τεύχεα τῆς ἀπισχυρίας.

he, \* “you see the miracles of ancient times (he means the times of Christ and his Apostles) renewed.” S. Augustine (Lib. de civ. Dei 22, cap. 8.) in a discourse of the miracles of that time, saith, “We made an order to have bills given out of such miracles as were done, when we saw the wonders of ancient times renewed in ours.†”

But, alas ! now began the ‡ *Latter Times* ; this was the fatal time, and thus the CHRISTIAN APOSTASY was to be ushered. If they had known this, it would have turned their joyous shoutings and triumphs at these things into mourning. The end which these signs and wonders aimed at, and at length brought to pass, should have made them remember that warning which was given the ancient people of God, Deut. 13. “If there arise among you a Prophet, or a dreamer of dreams, and giveth thee a sign or a wonder ; and the sign or wonder come to pass, whereof he spake unto thee, saying, *Let us go after other Gods and serve them* ; Thou shalt not hearken unto the words of that Prophet, or that dreamer of dreams : For the Lord your God proveth you, to know whether you love the Lord your God with all your heart and with all your soul.”

But why should I go any further before I tell you, that even in this also the idolatry of saint-worship was a true counterfeit of the Gentiles’ idolatry of demons ? Did not demon-worship enter after the same manner ? Was it not first insinuated, and at length established, by signs and wonders of the very self-same kind and fashion ? Listen what Eusebius will tell us in his fifth Book de Preparat. Evangel. Chap. 2. (according to the Greek edition of Rob. Stephen,) “when (saith he) those wicked spirits (as he proved them to be which were worshipped under the names of demons) saw mankind brought off to

\* Reparata vetusti temporis miracula cernit̃a.

† Id namque fieri voluimus, cum videremus, antiquis similia divinarum signa virtutum etiam nostris temporibus frequentari, et ea non debere multorum notitiæ deperire.

‡ ὑστέρῃ καιρῷ.

a deifying of the dead, (he means by erecting statues, and ordaining ceremonies and sacrifices for their memorials) \* they insinuated themselves, and helped forward their error, † by certain motions of the statues which anciently were consecrated to the honour of the deceased; as also ‡ by ostentation of oracles and cures of diseases, whereby they drove the superstitious headlong, sometimes to take them to be some heavenly powers and Gods indeed, and sometimes to be § the souls of their deified worthies. And so (saith he) the earth-neighbouring demons, which are those princes of the air, those spiritualities of wickedness, and ringleaders to all evil, were on all hands accounted for great Gods; || and the memory of those ancients deceased was thought worthy to be celebrated with a greater service, the features of whose bodies the images dedicated in every city seemed to represent; but the souls of them and those divine and incorporeal powers, \*\* the wicked demons counterfeited by working many miracles.”

Hear Tertullian also speak in his apology to the Gentiles, cap. 21, at the end: †† “Search, therefore, whether this deity of Christ be true or not. If it be that, by the knowledge whereof a man shall be reformed to good, it follows then that the false be renounced; especially that whole mystery (he means of the Gentiles’ idolatry, and demon-worship) being discovered, which under the names and

\* ἐγύθειν ἐφιδροὶ καὶ συνεργοὶ τῆς πλάνης παρήσαν.

† κινήσει τίσι τῶν ξοανῶν αὐτὴ ἐπὶ τιμῇ τῶν κατοικομένων ἀνδρῶν πρὸς τῶν παλαιῶν ἀφιερῶται.

‡ ταῖς διὰ χρησμῶν φαντασίαις θεραπειῶν τε σωματῶν.

§ τὰς τῶν τεθεοποιημένων ἑρῶν ψυχὰς.

|| ἡ τε τῶν παλαιῶν κερῶν μνήμη τῆς μειζοῦς ἡξίωτο θεραπειᾶς.

\*\* οἱ φαυλοὶ Δαίμονες καθυπεκρίνοντο διὰ πολλῆς τῆς τερατοποιᾶς.

†† Querite ergo, si vera est ista divinitas Christi: si est ea, qua cognita, ad bonum quis reformetur, sequitur ut falsa renuntiatur; comperta imprimis illa omni ratione, quæ delitescens sub nominibus et imaginibus mortuorum, quibusdam signis, et miraculis et oraculis fidem divinitatis operatur.

images of the dead through signs, miracles and oracles, obtaineth an opinion of divinity."

Chrysostome shall conclude, who in his oration against the Judaizing Christians saith, "That the demons of the Gentiles wrought miracles for the confirmation of Paganism. \* For (saith he) they oftentimes by their skill cured diseases, and restored to health those that were sick; what, should we, therefore, partake with them in their impiety because of this? God forbid." Then he adds out of Moses, Deut. 13. that which we even now quoted; which had it been as well applied to the miracles amongst Christians present as it was to those of the Gentiles past, perhaps he that spoke it would have questioned something which he inclined to believe.

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## CHAP. IV.

THAT SAINT-WORSHIP WAS ADVANCED BY FABULOUS LEGENDS. THIS PROVED FROM THE ACKNOWLEDGED DESIGN OF THE LATINE LEGENDS, AS ALSO OF THAT GREEK LEGENDER SIMÉON METAPHRASTES; PARTICULARLY HIS FABULOUS NARRATIONS CONCERNING ANASTASIA, S. BARBARA, S. BLASIUS, S. CATHARINE, S. MARGARET, &c.

THE second particular I named of† the hypocrisy or feigning of liars, was fabulous legends of the acts of saints and martyrs. This was also another means to advance the doctrines of demons. For the true acts and stories of the martyrs being extinguished for the most part by the

\* και γαρ εκινουι πολλα πολλακις δια της αυτων τεχνης νοσηματα απηλασαι, και προς υγίαιαν της καμνοντας επανηγαγον. τι εν, κοινηνησαι δι της ασθειας δια τωτο; μη γινωιτο.

† υποκρισις ψευδολεγων.

bloody edict of Dioclesian, they now began to supply again that loss by collecting such tales as were then current of them, and adding thereto such miracles as were fabled of them after death ; fashioned all to the best advantage of what they meant to promote in the Church, and was already on foot in the same. Such was that wherewith the good father Gregory Nazianzen was abused in his funeral oration upon Cyprian, and many others of the Greek Church ; that Cyprian, even that great Cyprian, who was both citizen and Bishop of Carthage in the reign of Decius, (for of him Gregory speaketh expressly) being formerly a conjurer, and falling in love with a Christian virgin Justina, some say of Antioch, whenas by wooing and ordinary means he could not win her unto his will, he went about to prevail with magical spells and conjurations : which the damsel perceiving, she having recourse to God, fell to work against him with prayer and fasting, and in her devotions also besought the Virgin Mary to succour her a virgin in this jeopardy : by which means, Cyprian's magical enchantments were frustrated, and he convinced thereby, became a Christian. All which \* Baronius himself confesses to be a fable ; as well he might, it being unknown both to Pontius his deacon, who lived with him and wrote his life, and to the Western and African Churches where he lived and died, who knew (and who could know better ?) that he was in his Paganism not a magician, but a professor of oratory at Carthage, (far enough from Antioch,) and converted by one Cœcilius. Nevertheless we have cause to think that this tale, together with other the like, served not a little for the advancement of the mystery of demons in the Eastern Churches ; when we see our adversaries so willing to have that passage (as seems by their often alleging it), of calling upon the blessed Virgin to be authentical, notwithstanding they know (which the Greeks so well could not, he being a Latin Bishop), that the whole story must needs be a fable.

Of this stamp are the well known legends of our Latin

\* An. 259. sec. 5.

Churches, which almost all of them drive principally at this mark ; it being also the ordinary conclusion of their tales, (sure of our English,) that since God hath done thus and thus by this holy martyr, or since God hath by such miracles honoured this martyr, let us pray unto him, that by his merits and intercession we may obtain salvation. Nor is it a late device ; Gregory Turonensis, above a thousand years ago, in his two Books, on the miracles of the martyrs, as his fabulous narrations, (which yet many of them he refers to others before him,) and excellently well framed for the promotion of Saint-worship ; so in the conclusions of them he plainly confesses that that was his aim, shutting up his first book thus :—\*“It behoves us, therefore, to desire the patronage of the martyrs, that so we may merit, through their suffrages, and by their intercessions obtain that which we are not worthy of upon the account of our own merits.” His second thus :—†“ And, therefore, let the reader, well considering these miracles, understand that there is no possibility for him to be saved but by the help of martyrs and other friends of God.”

But, among the Greeks, Simeon Metaphrastes hath a strain beyond us all, who feigns prayers for many of his martyrs, wherein they desire of God, that whoever should pray unto him in their names, or have recourse to their sepulchres when they were glorified, might obtain whatsoever they asked—yea, even remission of sins itself. Which, because it is so singular a counterfeit of a lying Greek, I shall not do amiss to insert the particulars, together with something about the occasion and time of this device.

In the martyrdom of Anastasia, a Roman virgin, under

\* Unde oportet et nos eorum Patrociniâ expetere, ut eorum mereamur Suffragiis ; vel quod nostris digni non sumus meritis obtinere, eorum possumus Intercessionibus adipisci, &c.

† Ergo his miraculis Lector intendens intelligat, non aliter nisi Martyrum reliquorumque amicorum Dei adiutoris se posse salvari, &c.



Diocletian, he tells us, if we be so wise as to believe it, "That at the time of her suffering, when she had, as was fit, given thanks under God, and prayed for the happy accomplishment of her martyrdom, and afterward made suit for those who, being sick, should have recourse unto her, (to wit, after death,) she heard a voice from heaven certifying, that what she had asked was granted her."

Saint Barbara, a virgin of Heliopolis, martyred under Maximianus, he makes, under the executioner's hand, to pray in this manner:—"And thou, O King, (God,) now hear my prayer, that whosoever shall remember thy name, and (this) my conflict, no pestilent disease may enter upon his house, nor any other of those evils which may bring damage or troubles to the bodies of men." She had no sooner spoken, saith he, but a voice was miraculously heard from heaven, calling her and her fellow martyr Julian to the heavenly places, and promising also that those things which she had asked should be accomplished.

In Saint Blasius (who suffered, saith Baronius, under Licinius,) our Simeon tells us, "That when a woman came unto him to cure her son, who had a fish bone sticking in his throat, he prayed in this manner: Thou, O Saviour, who hast been ready to help those who called upon thee in truth, hear my prayer, and by thy invisible power, take out the bone which sticks in this child, and cure him; and whensoever hereafter the like shall befall men, children, or beasts; if any one then shall remember my name, saying, O Lord, hasten thy help through the intercession of thy servant Blasius, do thou cure him speedily, to the honour and glory of thy holy name."

Again he tells us, that while they were carrying him before the president, he restored to a poor widow a hog, her only hog, which a wolf had taken away from her. And whenas afterward, in sign of thankfulness, she brought the hog's head and feet boiled to the martyr in prison, he, blessing her, spake in this manner:—"Woman, in this habit celebrate my memorial, and no

good thing shall ever be wanting in thine house from my God: yea, and if any other, imitating thee, shall in like manner celebrate my memorial, he shall receive an everlasting gift from my God, and a blessing all the days of his life."

When he comes to suffer, he makes him pray to God thus:—"Hear me, thy servant; and whosoever shall have recourse to this thine altar, (he means himself,) and whosoever shall have swallowed a bone or prickle, or be vexed with any disease, or be in affliction or necessity of persecution, grant, Lord, to every one his heart's desire, as thou art gracious and merciful; for thou art to be glorified now and evermore."

When he had thus prayed, (saith he,) Christ descended from heaven as a cloud, and overshadowed him; and our Saviour said unto him, "O my beloved champion, I will not only do this, but that also which thou didst request for the widow; and I will bless also every house which shall celebrate thy memory, and I will fill their store-houses with all good things, for this thy glorious confession and thy faith which thou hast in me."

Saint Catharine, whom he calls Æcatharina, a martyr of Alexandria, under Maximianus, he makes to pray thus at her martyrdom:—"Grant unto those, O Lord, who through me shall call upon thy holy name, such their requests as are profitable for them; that in all things thy wondrous works may be praised now and evermore."

But, above all the rest, Marina's prayer, whom we Latins call Saint Margaret, is complete and for the purpose. She suffered under Diocletian, and thus she prayed, if you dare believe Simeon:—"And now, O Lord, my God, whosoever for thy sake shall worship this tabernacle of my body, which hath fought for thee, and whosoever shall build an oratory in the name of thy handmaid, and shall therein offer unto thee spiritual sacrifices, oblations, and prayers, and all those who shall faithfully \* describe this my conflict of martyrdom, and

\* O happy Simeon!

shall read and remember the name of thy handmaid, give unto them, Most Holy Lord, who art a lover of the good and a friend of souls, remission of sins ; and grant them propitiation and mercy, according to the measure of their faith ; and let not the revenging hand come near them, nor the evil of famine, nor the curse of pestilence, nor any grievous scourge ; nor let any other incurable destruction, either of body or soul, betide them. And to all those who shall in faith and truth adhere to my house (her oratory or chapel) or unto my name, and shall unto thee, O Lord, offer glory, and praise, and a sacrifice in remembrance of thine handmaid, and shall ask salvation and mercy through me ; grant them, O Lord, abundant store of all good things : for thou alone art good and gracious, and the giver of all good things for ever and ever. Amen."

While she was thus praying with herself, (saith Simeon) behold there was a great earthquake, &c. yea, and the Lord himself, with an host and multitude of holy angels standing by her, in such sort as was perceptible to the understanding, said, " Be of good cheer, Marina, and fear not, for I have heard thy prayers, and have fulfilled, and will in due time fulfil, whatsoever thou hast asked, even as thou hast asked it.

Thus saith Simeon, who nevertheless, in the very entrance to this his tale of Marina, or Margaret, complains much, forsooth, that not a few of these narrations of the acts of martyrs were at the beginning forged, yea, profaned (as he saith more truly than he was aware of) \* "with the most evident doctrines of demons." Besides, he calls I know not what narration of this virgin's martyrdom, in that sort corrupted, †dictio demoniaca: but for his own part, he would reject all counterfeit fables, and tell us nothing but the very truth. Which how honestly he has performed, and what touchstone he used, let the reader

\* Evidentissimis demoniorum doctrinis.

† A demon story.

judge. \* Baronius, I am sure, is quite ashamed of him ; who, though he can be sometimes content to trade with not much better ware, yet this of Simeon's, he supposes, will need very much washing and cleansing before it be merchantable.

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## CHAP. V.

AN USEFUL DIGRESSION CONCERNING THE TIME WHEN SIMEON METAPHRASTES LIVED, AND THE OCCASION OF HIS WRITING. THAT HIS LIVING WITHIN THE TIME OF THE GREAT OPPOSITION AGAINST SAINT-WORSHIP MOVED HIM TO DEVISE SUCH STORIES AS MADE FOR THE CREDIT AND ADVANTAGE OF THAT CAUSE THEN IN DANGER. A BRIEF HISTORICAL ACCOUNT (EVEN OUT OF THE RECORDS LEFT BY THE ADVERSARIES) OF THE GREAT OPPOSITION IN THE GREEK AND EASTERN CHURCHES AGAINST WORSHIPPING OF IMAGES AND OF SAINTS : WHEN IT BEGAN, HOW LONG IT LASTED, AND UNDER WHAT EMPERORS. OF THE GREAT COUNCIL HELD AT CONSTANTINOPEL UNDER CONSTANTINUS COPRONYMUS AGAINST IDOLATRY. AN ATTEMPT TO POIST IN TWO CANONS IN FAVOUR OF SAINT-WORSHIP FRUSTRATED. SEVERAL SLANDERS AND CALUMNIES FASTENED UPON THE COUNCIL AND THE EMPEROR BY THE IDOLATROUS FACTION. THE ORIGINAL OF THESE SLANDERS : THAT THEY WERE NOTORIOUS LIES, PROVED FROM THE DECREES OF THE COUNCIL.

**BUT** for the better understanding of this mystery of iniquity, and what necessity there was of such desperate shifts when time was ; ye shall know that this superstitious Simeon lived towards the end of that time of great and long opposition against idolatry in the Greek and Eastern Churches, by divers Emperors with the greatest part of their Bishops, Peers, and People, lasting from about the year of our Lord 720 till after 840, that is 120 years ;

\* In notis ad martyrologium Romanum. Jul. 13.

which was not against images only, though they bare the name ; but the *worship of saints and their reliques* ; the state whereof it shall not be amiss to represent out of such records of antiquity, as our adversaries themselves have been pleased to leave us ; if it be but for their sake who so often ask us whether there were ever any of our religion before Luther. Let us, therefore, hear what writers of their own sect, such as then lived and were eye witnesses, will tell us.

Leo Isaurus (saith Theophanes, Miscell. lib, 21, cap. 23.) erred not only about the respective adoration of venerable images, but about the intercession of the most chaste Mother of God, and all the Saints, whose reliques also the most wicked man abominated like unto his masters the Mahumetans.

This was the first of those Emperors ; the next was Constantinus, whom they surnamed Copronymus, of whom the same author speaks as followeth : “ This pernicious (saith he), inhumane, and barbarous Emperor, abusing his authority tyrannically, and not using it lawfully, at the very beginning made an Apostasy from God and his undefiled Mother and all his Saints.”

Again, lib. 22, cap. 42. upon the twenty-sixth year of his reign :

He shewed himself wicked, beyond the frenzy of the Mahumetans, to all that were Orthodox (so he calls idolators,) under his Empire, Bishops, Monks, Laymen and other his subjects ; every where, as well by writing as by speech, banishing, as unprofitable, the intercessions of the holy Virgin and Mother of God and of all the Saints, (through which all succour is conveyed unto us) and causing their holy Reliques to be rejected and despised : and if the Reliques of any notable Saint, sovereign both to body and soul, were known to lie anywhere, and were, as the manner is, honoured by those which were religious ; presently he threatened such as these with death, as wicked doers, or else with proscriptions, banishment, and torture. As for the Reliques acceptable to God, and esteemed by

the possessors as a treasure, they were taken from them from thence forward to be made hateful things.

Again, cap. 48, of the next year:

If any one getting a fall, or being in pain, chanced to utter the usual language of Christians, saying, O Mother of God, help me; or were found keeping Vigils, &c., he was adjudged as the Emperor's enemy, and styled *immemorabilis*, unworthy of memory: This was a title of infamy.

Again cap. 54, Anno regni 31.

If one were found to have a Relique but to keep, (that is, though he worshipped it not,) yet nevertheless did Lichanodraco (the Emperor's President) burn it, and punish him that had it as a wicked doer. Thus far Theophanes.

Hear now what the Author of the Acts of Monk Stephen, whom the same Emperor made one of their Martyrs for patronizing Idols, can tell us: hear what he saith of the great Council of Constantinople, held in this Emperor's reign against Images.

O Christ how should I not admire thy lenity!—To that height did those most impudent tongues yet further break out, that they were not afraid to utter that monstrous and impious speech, viz. That the very Virgin-Mother of God herself was now after her death unavailable, and no use to be made of her, nor could she help or protect any one.

The same Author thus deplores the state of those times, abusing the words of Psalm 79.

O God, the heathen are come into thine Inheritance; thy holy Temple have they defiled, and made Jerusalem an heap of stones: the dead bodies of thy servants have they given to be meat to the fowls of the air, and the flesh of thy Saints unto the beasts of the earth; that is, (saith he) the venerable and sacred Reliques of the Martyrs,\* which they cast partly into the fire, partly into the water,

\* Quas partim igni, partim mari, partim denique (ô facinus orbi universo damnum serens!) præcipitiis tradiderunt;

and (O villainous act whereby the whole world is damned!) partly threw down into precipices.

There is nothing yet in these relations will do any man hurt by engendering a misconceit, especially if he remember the tale is told by malicious adversaries, that counterfeit Reliques were plentiful in those days as well as now, and that Hezekiah brake in pieces the brazen Serpent made by God's own commandment, a holy monument and a type of Christ, when it was once abused to Idolatry.

After the death of this Emperor Constantine and his son, who reigned not long after him, the Idolatrous faction under Constantine his nephew and the Queen-mother Irene, again for some years prevailed; and that so far, as to pack a Council, called the Second of Nice, the Bishop of Rome having a main stroke therein; whereby the former Council of Constantinople was condemned, and the worship of Images again established. But Leo Armenius coming to the Empire, the Orthodox part again prevailed, as before they had done, during the reign of three Emperors more.

The last Emperor of the opposers of Idols was Theophilus; the last Patriarch John. And that to the very end the Idolatry of Saint-worship was opposed more or less, as well as that of images, may be gathered out of that "Song of Triumph," which the Greeks used to sing every first Sunday in Lent, for a memorial of their last and final conquest of the opposers of Images, ever since that time; wherein the hymn of Theodorus Ode 8, I find this verse, "The sacred Reliques of the Saints, and their Images, were not at all to be worshipped, said most wickedly the renouncers of piety, the barbarous Lezich and John." This John is that Patriarch of Constantinople which I said was the last of the opposers of Idols, and is often mentioned in this song, as is also Lezich, but what he was is uncertain.

But this whole story being delivered unto us only by profest enemies, if they should fasten no worse calumnies

upon the opposite side than yet you have heard, you would think perhaps that the Patrons of Idols then were far more ingenious to their adversaries than we find their successors now. Hear, therefore, something of this kind also, that you may see, as they agreed with us in the same profession against Idols, so did they also in suffering the like slanderous lies from their adversaries. In discoursing whereof I shall be nearer to the hypocrisy of liars than I was before.

In that great Council of three hundred and thirty-eight bishops, held at Constantinople against idols under Constantinus Copronymus, these two canons were, by some that wished well to saint worship, (though they consented against images,) inserted into the first draught of the definition of the Synod; “1. If any one should not confess the holy and ever virgin Mary, truly and properly Deipara (the mother of God) to be higher than any visible or invisible creature, and with a sincere faith implore not her intercession, let him be anathema. 2. If any one shall not confess all the saints, which have been from the beginning of the world until now—to be honourable before God both in soul and body, or shall not entreat their prayers—let him be anathema:” which, when the definition came to be read in the council, the prevailing part of the fathers caused to be blotted out: whereupon that slander, fastened on them by their enemies, may seem to have taken the first hint; as if, forsooth, by their rejecting these two foisted canons, they had, therefore, denied whatsoever was contained in them; as that the Virgin Mary was Deipara, (the mother of God,) or that the saints were to be honoured so much as with that honourable title of saints.

For Cedrenus would make us believe that this emperor Constantine published a general law\*, “that none of the servants of God should in anywise be called saints: yea, that such of their relics as were found should be despised,

\* Θεσμον καθολικον.



and their intercession not to be prayed for ; because, said he, they can avail nothing. The prophane wretch added, saith the same author, let no man pray for the intercession, no not of Mary, for she can do him no good ;\* moreover, that she should not be called Deipara, that is, the mother of God.' Then he tells us, that he compared the blessed Virgin, after she was delivered of Christ, "to a purse emptied of the gold that was once in it." The same with Cedrenus, almost word for word, hath Suidas ; so that the one may seem to have been transcribed out of the other.

But Theosterictus, one who lived at the same time, (whereas Cedrenus was more that two hundred and forty years after) seems much more ingenuous ; for in his funeral oration upon Nicetus, a confessor of those times, whose disciple he was, relating otherwise the same thing which Cedrenus and Suidas do, yet when he comes to the story of the purse, he brings in the emperor expressly calling the Virgin Mary, Deipara ; but finds fault that he would not vouchsafe her the name saint.†

Indeed, it seems that at the wiping out of those fore-mentioned canons, there passed something in the council (as is wont in such disputes) concerning an indifference or lawfulness in ordinary speech to mention such places as were dedicated to the memory of saints, without the addition of the name saint. For I find that Stephen the Monk, (afterwards forsooth a martyr) at what time the emperor sent some of the bishops and others unto him, to require his subscription to the decree of the council, thus expostulates with them : "Did ye not," saith he, "discard this adjective saint from all the just, from all the apostles, from the prophets, martyrs, and other godly men ? For it was bravely decreed by you, that when any one were going to any of these, and were asked whither

\* *αλλα μηδε Θεοτοκον αυτην ονομαζισθαι.*

† Ita Diaparens Maria (saith he) (neque enim *sanctam* dignabatur nominare illam (saith Theosterictus) indignus ille) quo tempore Christum in se habebat, valde honoranda illa erat ; ex quo autem tempore illum peperit, nihil differbat a reliquis.

he went, he should answer, to the apostles, to the forty martyrs : or being asked whence he came, he should in like manner say, from the temple of the martyr Theodore, from the temple of the martyr George."

But Theosterictus tells the same thing of the Emperor Constantine himself.\* "He deprived as much as in him lay the holy martyrs of honour, in that he commanded they should not be styled saints, but simply named the apostles, the forty martyrs, Theodore, George, &c." Whereby it appears that this law (whatsoever it was which these authors charge the Emperor with) was something that proceeded from the council itself, as Monk Stephen even now charged them. Besides, that it was something only about the calling of places dedicated to saints, though our authors (as calumniators use) tell it of saints at large. Lastly, that it seems to have grown upon some question, how far and in what kind saints were to be honoured, which was occasioned by the wiping out of those canons aforementioned.

Joannes Curopalata and Cedrenus relate, that Michael Balbus, the last save one of the Emperors that opposed idols,† ordained that the word [saint] should not be set upon any images wheresoever they were painted. For this was (and as some say is yet) the fashion of the Greeks, to add the names of the saints to the images which are to represent them. Now if any such thing as this were done or discoursed of in the days of Constantinus, whom they call Copronymus, you may easily guess what fuel it might add to the fire of that slander we speak of.

But why should we trouble ourselves any longer to find out the original of that which we are certain was a notorious

\* Sanctos martyres (saith he) quantum in ipso erat, honore privavit, cum præceperit non esse illos sanctos appellandos sed simpliciter nominari Apostolos, quadraginta martyres, Theodorum Georgium et alios similiten.

† εἰσεπίστε μὴ τινὲς τῶν γεγραμμένων εἰκόνων, καὶ ποῦ γεγραμμέναι τυχοῦσι, τὴν [ΑΓΙΟΣ] φωνὴν ἐνχαράττεισθαι.

lie? For it is apparent in the definition of the council itself, which is thus calumniously charged, that they both give the title of saints often to the apostles, fathers and others, and of Deipara to the blessed Virgin. I shall not need to recount every place where they give the title of saint to particulars; hear but what they say in general. "The saints which pleased God, and are by him honoured with the dignity of saintship, though they be departed hence, yet to God they always live."\* Again, "It is unlawful for Christians to use the fashions of the Gentiles which worshipped demons or devils, and in a base and lifeless matter (they mean images) to dishonour the saints, which shall one day shine in such and so great grace and glory, viz., to reign with Christ, and to judge the world, and to be made like to his glory, as they said a little before."† Concil. Nicen. 2. Act. 6. Tom. 4.

As for the other part of the calumny, about styling the Virgin Mary Deipara, hear not only what they practised, but what they expressly decreed.—ibid. Tom. 6. ‡ "If any shall not confess God to be truly Emanuel, and, therefore, the holy Virgin to be Deipara the mother of God—let him be anathema." Here the blessed Virgin hath both the name of saint (αγια) and (Θεοτοκῃ) mother of God given her. All this you shall find in the sixth Act of the idolatrous council of Nice, where the enemies, whilst they would confute the definition of the Synod at Constantinople, have preserved it, which else had utterly perished, as the Acts thereof have done.

\* Sancti qui Deo placuerunt et ab ipso sunt τῷ ἀξιώματι τῆς αἰσιότητοςⓈ dignitate sanctitatis honorati, vivunt semper Deo, licet hinc migraverunt.

† Nefas est Christianis, Δαιμονολατρῶν ἐθνῶν Dæmonum culticum Gentium moribus uti, et sanctos qui tali et tanta gratia resplendebant (sc. conregnare cum Christo, et judicare orbem terrarum, et conformes fieri gloriæ ipsius) in ingloria et mortua materia καθυβρίζειν contumelia afficere."

‡ Εἰ τις ἕχῃ ὁμολογεῖ Θεὸν εἶναι κατ' ἀληθείαν τὸν Εὐμα-  
νήλ καὶ διὰ τὸτο Θεοτόκον εἶναι τὴν ἁγίαν παρθένον—Ἀναθέμα.

Now judge whether Constantine and his council were guilty or not of what the idolatrous faction charged them with. But we may wonder the less at this notorious impudency of lying companions, seeing we have experience of the like calumnies fastened upon ourselves this day, though there be so many thousand eyes and ears, and writings too, which confute them.

And thus you have seen what manner of times they were about the end of which our Simeon Metaphrastes lived. Was it not high time, think you, for him and those hands to which he was beholden, (for I will not charge him with all) to ply the old craft, and reinforce the legends with new lies, when the credit of saint-worship lay thus a-bleeding? It is not credible they would be so much wanting to themselves. And it is as apparent that those tales of the new strain, which we had out of Simeon, were coined in this age, and not before; for if any such thing had been known or delivered from elder times, how came it to pass no notice thereof was given us by any writer of ecclesiastical story, by any father, by any compiler or forger of martyrs' lives and miracles, till now? Certainly so miraculous and wonderful things as voices from heaven, and Christ descending thence in a cloud, and the like, had been worth the telling. But alas! they could tell us but little of these martyrs, save only the names and time of their suffering. And thus I end my digression, which yet I hope hath not been altogether impertinent to the present argument.

## CHAP. VI.—PART II.

THAT SAINT-WORSHIP WAS PROMOTED BY COUNTERFEIT WRITINGS UNDER THE NAME OF ANTIQUITY.—THAT IMAGE-WORSHIP AND THE IDOLATRY OF THE MASS-GOD WERE ADVANCED BY THE HYPOCRISY OF LIARS.—THIS ILLUSTRATED FROM SEVERAL FABULOUS NARRATIONS.—A FOUL STORY MADE USE OF BY THE SECOND COUNCIL OF NICE IN THE BEHALF OF IMAGE-WORSHIP.

THE last particular of\* the hypocrisy of liars, I made to be counterfeit writings under the name of the first and best antiquity ; St. Peter's Liturgy, the Liturgy of St. James, of Matthew, of Mark, the Apostles' Council at Antioch ; foisted works under the names of Justin, Origen, Cyprian, Athanasius, and others, through which we need not doubt but the doctrine of demons was promoted, when we see some not ashamed still to maintain it by these counterfeit authorities.

Thus you see how the first-born and the most ancient part of the doctrines of demons, the deifying of saints and martyrs, was advanced by the hypocrisy of liars. The same you shall find to have been verified also in the advancing of the next born demon changling, image-worship, and of the third, the idolatry of the mass-god ; all brought in and established by the means and ways aforementioned. I need not spend time in historical allegations, they are well enough known ; and *Primum in unoquoque genere est mensura consequentium* ; by that I spake of the first, you may judge of those which follow ; yet for images, I will tell you a story or two for a taste.

Bale, our countryman, (*Script. Illust. Britan. Cent. 1. c. 91, 99,*) relates, that about the year 712, one Egwin of Worcester published in writing certain revelations, yea express visions he had seen, wherein he was enjoined

\* *υποκρισις* ↓ *ψευδολογιαν*.

to set up in his diocese of Worcester, the image of the blessed Virgin, for the people to worship; which Pope Constantine the First having made him confirm by oath, not only ratified by his Bull, but caused Brithwald, the Archbishop, to hold a council of the whole clergy at London, to commend them to the people.

In that idolatrous Council of the second of Nice, one of their proofs, among many other the like, for worshipping of images, is a tale (quoted out of I know not what Sophronius) of a certain recluse, who using to worship an image of the Virgin Mary holding Christ in her arms, had been a long time tempted by the Devil to fornication; whereat on a time, the old man being much aggrieved, the Devil visibly appearing, told him in plain terms, (but under an oath of secrecy,) that he would never cease to vex him, until he left worshipping the image of the blessed Virgin. The monk, notwithstanding the Devil had made him swear by the Most High he should tell nobody, yet acquaints one Abbot Theodore with the business, who not only allows of his perjury in revealing it, but gives him this ghostly resolution.\* “It were better he frequented all the stews in the city, than not to worship Christ and his mother in an image.” I am afraid some of this monk’s successors still observe this wholesome counsel.

I must tell you also some of the miracles and lies for laying the foundation of transubstantiation, and thence advancing the idol of the mass. “A certain monk reports that he saw Jesus Christ in form of a child sitting upon the altar. Another saith, yea more than that one, that Wittikind, King of the Saxons, entering disguised into a Church, and diligently observing the Christians’ fashion of receiving the communion, saw them put a little pretty smiling boy into their mouths.” These wonders, and other the like, of apparitions of flesh

\* Συμφερεῖ δὲ σοὶ μὴ καταλιπεῖν εἰς τὴν πόλιν ταύτην πορνεῖον εἰς ὃ μὴ ἐσιελθῆς, ἢ ἵνα ἀρνήσῃ το προσκυνεῖν τὸν Κυρίον ἡμῶν καὶ Θεὸν Ἰησοῦν Χριστὸν μετὰ τῆς ἰδίας αὐτῆς μητρος ἐν εἰκόνι.

and blood, began not till about the end of the eight hundredth year. But that they may seem ancients, Simeon Metaphrastes, hath a forged legend of Arsenius the Hermit; and somebody counterfeited the life of St. Basil, under the name of Amphilochius his companion, which now they begin to be ashamed of. And for fear the people might suspect that these were illusions, they keep yet some of the flesh and blood which was transubstantiated for a monument in many Churches. To these apparitions, to make all complete, they tell us of “a hive of bees seen in St. Gervais his monastery in Paris, “which built a chapel of wax in honour of the host, “which somebody put into their hive: and a miracle of “an ass that left his provender to worship the host,” and many other the like. But I have staid too long amongst them; and, therefore, let here be the conclusion of\* the hypocrisy of liars, that we may pass on to that is yet behind.

\* υποκρισις ψευδολογων.

## CHAP. VII.—PART II.

Εἰς υποκριστὶ κωλυόντων γαμῖν, ἀπιχίσθαι βρωμάτων, &c.

THAT BY THESE TWO CHARACTERS (FORBIDDING MARRIAGE AND COMMANDING TO ABSTAIN FROM MEATS) ARE CHIEFLY DECYPHERED MONKS AND FRIARS.—THAT PROHIBITION OF MARRIAGE AND ABSTAINING FROM MEATS ARE INSEPARABLE CHARACTERS OF MONASTIC PROFESSION.—THAT THE RENOUNCING OF POSSESSIONS OR THE HAVING NO PROPRIETY IN ANY THING (ANOTHER PRINCIPLE IN MONKERY) MAY BE INCLUDED UNDER THE ABSTAINING FROM MEATS.—THAT THE WORD (Βρώματα) TRANSLATED MEATS, IMPLIES ALL THINGS NEEDFUL FOR MAINTENANCE OF LIFE, PROVED FROM SEVERAL PLACES OF SCRIPTURE.

I COME now unto the last particular of the description of the means whereby THE DOCTRINE OF DEMONS was to be advanced, viz. “through the hypocrisy of such as forbid marriage, and command to abstain from meats.” Who are these? The wonderful correspondence of the event makes me verily believe that the Holy Ghost intended here (at least chiefly) to decypher unto us monks and doctors of monkery, by two such marks as are the chief points and grounds of that singularity of life. For prohibition of marriage and difference of meats are inseparable characters of monastical profession; and, therefore, common to all that crew of Hypocrites, whether Solivagant Hermits, or Anchorites which live alone, or Cœnobites which live in society. And if we take them joined together, as our Apostle doth, I think they can besit no other kind of men by way of rule and precept but these alone. ’Tis true, all ANTICHRIST’S PRIESTS are forbidden marriage generally and absolutely; but meats they are not; but only upon certain days and times; which is not their case alone, but the people also partake with them in the like restraint. But monks are bound by the vowed rule of



their profession to abstain from both, absolutely and perpetually. Concerning the first, hear St. Chrysostome speak (Hom. 7. in Matthew)\* “All the commandments of God’s law are common to us with monks, besides marriage.” Wherefore in the Council of Chalcedon is an express Canon, cap. 16,† “That no nun or monk should marry;” i. e. they might not forsake their profession.

For the second, the abstaining from meats, St. Bennet can tell us best, who is the father and founder of well nigh all the monks of the west; his rule, which they all bind themselves to observe, saith,‡ “Let all abstain from flesh.” Again,§ “Let all abstain altogether from the eating of flesh, even of four-footed beasts.” Hence is that decree of Bishop Fructuosus in Gratian, Dist. 5.|| “No monk hath leave granted him to take, or so much as to taste a piece of flesh.” And these were the two principal observations of the first monks, before they came to be gathered into a society of a common life, under certain set rules. Paulus Thebæus, the first pattern of this kind of life, abstained (as from marriage, whereof there is no question, so) from all meats, save bread and dates. Anthony the next ate nought but bread and salt, and both drank no other drink but water. Epiphanius, in his Anchorato, tells us of differing observations in this kind. Some ate no flesh but fish; some neither of both, but only fruits and herbs; some ate flying creatures, but abstained from all besides.

But if you will take meats in this place in a larger sense, you shall have a full definition of monkery, and take in that other monastical principle of renouncing

\* Nobis and Monachis (saith he) omnia mandata Legis sunt communia παντες τε η γαμου.

† Ut nec Deo dictata virgo nec Monachus nubant.

‡ A carnibus omnes abstineant.

§ Carnium etiam quadrupedum omnino ab omnibus abstinenceat comestio.

|| Carnem cuiquam Monacho nec gustandi nec sumendi est concessa licentia.

possessions, and having no propriety in any thing, which they account the second fundamental principle, next to the vow of chastity or single life. Now may not\* meats be expounded in this sense? We know the word [bread] in scripture signifies all things needful for maintenance of life, (*omnia vitæ subsidia*;) and, therefore, we ask them all in the Lord's prayer under that name,—“Give us this day our daily bread.” Mark the words of David to Ziba, 2 Samuel, ix. 10, “Thou and thy sons and thy servants shall till the land for him. (Mephibosheth) and thou shalt bring in the fruits, that thy master's son may have food to eat.” Here bread or food is taken for Mephibosheth's whole maintenance, the whole profit of the lands which Ziba tills. Matthew x. 9, 10, “Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey; neither two coats, nor shoes, nor yet staves; for the workman is worthy† of his meat.” Here gold, silver, brass, clothes, and staves, and all come under,‡ the single word *meat*. Instead whereof, St. Luke chap. x. 7, putteth§ *his hire*. Proverbs xxx. 8, Agur saith, “Give me neither poverty nor riches: feed me with food convenient for me.” By all which it appears, that food and meat in scripture is often taken for all necessities,|| as St. James speaks (chap. ii. verse 16,) for all provision of things for the use of this body and this life:—maintenance, revenue, estate, possession. Why may not, then, abstaining from meats in this prophecy mean or include abstaining from possessions, (*votum paupertatis*) the vow of poverty and renouncing of the world, as the hypocrites call it? to which the following words\*\* are every way as pliable as to the stricter sense, and may be read thus: [Which God hath created to be enjoyed with thanksgiving of them which, &c.] Let us hear S. Bennet's rule speak for all,††

\* Βρωματα.

† της τροφης αυτης.

‡ τροφη.

§ τη μισθω αυτης.

|| τα επιτηδεια τη σωματος.

\*\* εις μεταλειψιν.

†† Nemo aliquid proprium habeat, nullam omnino rem, neque codicem, neque tabulas, neque graphiarium, sed nihil omnino.

"Let no man have any thing proper or as his own, no kind of thing, neither book, nor writings, nor inkhorn, nor any thing at all." And those who had once imposed upon themselves this law, were prohibited for ever to return to the world again. \* "Monks must not return to the world," saith the canon of a great council. Hear a story out of S. Hierom, Epist. ad Eustochium :—A certain monk being dead, was found to have been so good a husband as to have had lying by him an hundred shillings, which he had gotten by weaving of linen ; hereupon great doubt there was what it should be done withal, whether given to the poor, to the church, or to what use. But Pambo, Isidorus, and the other fathers (of the monks) laying their heads together, decreed it should be buried with him, with this blessing,† "thy money perish with thee." The like sentence gave Gregory the Great against Justus, a monk, for the like fault. Dial. l. 4. c. 55.

I conclude, therefore, that these words are a description of monkery by such notes as are fundamental, which way soever we take them ; either containing single life and (*discrimen ciborum*,) the differing meats ; or the two vows of chastity and poverty ; or all three of them,—chastity, poverty, and abstaining from meats. As for that other vow of obedience, it was not from the beginning nor common to all ; not to Hermits and Anchorites, but such as lived in common under an head. And these are the men through whose hypocrisy, and by whose means, the DOCTRINE OF DEMONS should be brought in and advanced among Christians in the latter times.

\* *Monachis non licere ad seculum redire.*

† *Pecunia tua sit tecum in perditionem.*

## CHAP. VIII.—PART II.

THE MONASTIC LIFE AND SAINT-WORSHIP BEGAN MUCH ABOUT THE SAME TIME.—THAT MONKS AND FRIARS (CHIEFLY INTENDED IN THE TEXT BY THE WORDS FORBIDDING TO MARRY, &c.) WERE THE MAIN AUTHORS AND ADVANCERS OF SAINT-WORSHIP, PROVED FROM THE TESTIMONIES OF CHEMNITIUS, ST. AUSTIN, GREGORY OF TOURS, AS ALSO EUNAPIUS, A GENTILE WRITER.—THAT MONKS AND FRIARS WERE THE RINGLEADERS AND CHIEF ADVANCERS OF IMAGE-WORSHIP, APPEARS IN THAT (DURING THE ICONOMACHICAL CONTROVERSY IN THE EAST) THE GREATEST PART OF THE STORM FELL UPON THOSE OF THE MONASTIC PROFESSION.—THAT THE IDOLATRY OF THE MASS-GOD WAS PROMOTED BY THE SAME PERSONS.

**N**OW, let us see and behold with admiration the truth of this part also of this prophecy. Where, first observe, that this singular kind of life began even just at the time when the DOCTRINE OF DEMONS was to enter. For Paulus Thebæus and Anthony, the first patterns thereof, died, the former in the reign of Constantine, the latter a little before the year 360, whence, or near unto which, we began our reckoning before of the first entrance of Saint-worship into the Church. About that time, Monks, till then having been confined to Egypt, Hilarion brought them into Syria, and presently Saint Basil gave them a certain rule to live together in form of a polity, and with the assistance of his brother Gregory Nyssen and Gregory Nazianzen (who all entered this new kind of life) dispersed them over all Asia and Greece; whose increase was so wonderful, that almost in an instant they filled the world; and their esteem was so great, that there was scarce a man of note but took upon him this kind of life.

Though, therefore, it be most true that our Apostles prophecy will be verified, whichsoever of the two, either such as themselves entered the restraint of a monastic

life, or those who approved, taught and maintained the holiness of that profession, (as the rest did) were the ring-leaders and foster-fathers of this defection; (for both come within the verge of such as forbid marriage and command to abstain from meats,) yet we will not content ourselves with so loose an application, but see what a hand Monks and Friars themselves (chiefly, I suppose, intended by the Holy Ghost,) had in this business.

And first, in the first DOCTRINE OF DEMONS, *adoring of reliques and invocation of Saints*: where that which I first speak of shall be in the words of Chemnitius, lest some more tender of the honour of our fathers upon earth, than of the glory of our Father in heaven, might take exception. Hear, therefore, not me, but Chemnitius, in his *Examen Concilii Tridentini*:—About the year of our Lord, 370,\* “by Basil, Nyssen, and Nazianzen, upon occasion of panegyric orations, invocation of Saints began to be brought into the public assemblies of the Church, at the same time when by the same authors the profession of monastical life was brought out of Egypt and Syria into Greece; and it seems (saith he) that this was either a part or an appurtenance of monkery, &c.” Again, speaking of St. Ambrose, when he had once turned Monk, howsoever he was before,† “I deny not (saith he) but Ambrose at length, when he had once borrowed monkery from Basil, began also to incline to the invocation of Saints, as appears in his book concerning widows.” Thus Chemnitius.

And that you may yet further see how operative

\* Per Basilium, Nyssenum et Nazianzenum, in publicos Ecclesiæ conventus, occasione orationum panegyricarum (invocatio sanctorum) invehì inceptit, eodem tempore cum ab iisdem authoribus Monachatus ex Ægypto et Syria in Græciam introduceretur. Et videtur (saith he) hæc sive portio, sive Appendix Monachatus fuisse.

† Non tamen nego (inquit) Ambrosium tandem cum Monachatum a Basilio mutuo sumpsisset, etiam ad invocationem sanctorum inclinare cepisse, ut patet ex libro De viduis.

Monks were in this business, hear St. Augustine, *De opere Monachorum*, cap. 28 :—\* “The Devil (saith he) hath dispersed in every corner such a crew of hypocrites under the habit of Monks, gadding about every country, sent no whither, staying no where, every where restless, whether sitting or standing: some sell the limbs of martyrs (if so be of martyrs,) and all are asking, all exacting either the expences of a gainful poverty, or the hire of a counterfeit sanctity.” These were those surely which occasioned that rescript of Theodosius, the Emperor,† “let no man sell, let no man buy a martyr;” whereby we may gather what honesty was like to be used among them. We know,

*Laudat venales qui vult extrudere merces.*

Merchants use to commend their commodities. Gregory of Tours, who lived and died somewhat before the year 600, tells us this,‡ “that certain Monks came to Rome, and, near unto St. Paul’s Church, in the night time, digged up certain bodies; who, being apprehended, confessed they meant to have carried them into Greece for reliques of Saints.” The same author, l. 9. c. 16. *Hist. Franc.* relates a story of another counterfeit, a Monk, who pretended to come out of Spain, with martyrs’ reliques; but being discovered, they were found to be roots of certain herbs, bones of mice, and such like stuff; and he tells us there many such seducers which deluded the people. And he said true; there were many indeed, and many more than Gregory took for such, even those he took for honest men. For though it must not be

\* *Tam multos hypocritas sub habitu Monachorum usquequam dispersit (Satan,) circumeuntes provincias, nusquam missos, nusquam fixos, nusquam stantes, nusquam sedentes. Alii membra martyrum (si tamen martyrum) venditant—et omnes petunt, omnes exigunt aut sumptus lucrosæ egestatis, aut simulatæ pretium sanctitatis.*

† *Nemo martyrem distrahat, nemo mereatur.*

‡ *Monachos quosdam Romam venisse, ac prope Templum Pauli corpora quædam noctu effodisse; qui comprehensi fassi sunt in Græciam se ea pro sanctorum reliquiis portaturos fuisse.*

denied but God had some of this order which were holy men, and unfeignedly mortified, notwithstanding their error in thinking God was pleased with that singularity of life; yet must it be confessed that the greater part were no better than hypocrites and counterfeits, and that the lamentable defection of the Christian Church chiefly proceeded from, and was fostered by, men of that profession, as in part we have heard already.

And if you can with patience hear him speak, I will add the testimony of Eunapius Sardianus, a pagan writer, who lived in the days of Theodosius the First, about the year 400. In the life of Ædesius, most bitterly inveighing against the Christians for demolishing that renowned temple of Serapis, at Alexandria, in Egypt, he speaks in this manner:—"When they had done, (saith he,) they brought into the holy places\* those which they call Monks; men indeed for shape, but living like swine, and openly committing innumerable villainies not to be named, who yet took it for a piece of religion thus to despise the divinity, (he means of Serapis;) for then (saith he) whosoever wore a black coat, and would demean himself absurdly in public, got a tyrannical authority; to such an opinion of virtue had that sort of men attained. These Monks also they placed at Canopus, instead of the intelligible Gods, to worship slaves, and those of no good conditions; thus bringing a bond of religion upon men. For having powdered the bones and skulls of such as had been condemned of many crimes, and punished by a legal course of justice, they made gods of them, prostrating themselves unto them, and thinking themselves the better for being polluted with sepulchres. They called them forsooth martyrs, and some deacons, yea and solicitors of their prayers with the gods, being indeed but perfidious slaves, who had been well basted with the whip, and carried the scars of their lewdness upon their bodies; and yet such gods as these the earth brings forth."

Thus the wretched caitiff and damned dog blasphemes

\* τους καλουµενους μονα χους.

the Saints and servants of Christ, who loved not their lives unto death, the dust of whose feet he was not worthy to lick up. Yet may we make a shift to gather hence what manner of offices Monks were then busied in. And if Baronius took leave to use his testimony for the antiquity of Saint-worship, why may not I with the like liberty allege it, to shew that Monks and Friars were ringleaders therein.

But when the idolatry of image-worship came to be added to that of Saints, whether Monks and Friars, were not the chief sticklers therein, judge, when you shall hear how it fared with them in that great opposition against idols in the east.

Of Leo Isaurus, the first of those Emperors that opposed images, we have this in general out of the Greek menology; that he raged most cruelly against Bishops and Monks which maintained the worship of images; and that he burnt a whole cloister of such kind of people in their monastery, together with a famous library and all their furniture.

But Constantine his son made a worse fray amongst them. For the author of the Acts of Monk Stephen tells us, that he being reprov'd and convicted for what he had done (viz. against images) by the religious and worthy professors of monastical life, he raised an implacable war against them, calling that noble habit\* "the vesture of darkness," and the Monks themselves,† "unworthy of memory," and besides terming them all "idolaters" for the worshipping of venerable images.

The same is confirmed by Theosterictus, another author of that time, who saith, that the whole aim and study of this Emperor was to extinguish and root out the order of Monks.

And for particulars, hear what Theophanes, (himself a Monk, and a little sing'd too in this flame, before it ended) will inform us.

"In the one and twentieth year of his reign, he caused

\* σκοτίας ενδυμα.

† ἀμνημονεύτης.



(saith he) Andreas Calybites, a worthy Monk, who re-proved him for his impiety, (in demolishing images,) to be scourged till he died." Lib. 22. cap. 30. Hist. Miscel.

"In the five and twentieth year of his reign, he caused Monk Stephen to be dragged by the heels in the streets, till, being rent in pieces, he died ; both for the aforesaid offence, and because he drew and persuaded many to a monastical life." Ibid. cap. 39.

"The same year, the Emperor (saith he) disgraced and dishonoured the monastical habit, publicly commanding every Monk to lead a woman by the hand, and so to march through the Hippodrome, all the people abusing them and spitting upon them." Ibid. cap. 40.

"In the seven and twentieth year (saith he) the monasteries partly he destroyed to the very foundations, partly bestowing them upon his captains and soldiers." Ibid. cap. 49.

"In the same year, when he could not draw Peter a Metra, a famous stylite or pillar Monk, unto his opinions, he caused him likewise to be dragged by the heels, and his body cast out into the streets." Ibid. c. 48.

"In his thirtieth year, his Prætor, or Deputy Lichanodraco gathered all the Monks in his jurisdiction together, and commanded them to obey the Emperor, to put on a white coat, and to marry wives instantly, or to have their eyes put out, and be sent into exile. Ibid. cap. 52. So the Emperor, when he would have Constantine the patriarch abjure monkery, he made him (saith the same author) eat flesh." Lib. eod. cap. 29.

"In the one and thirtieth year, the same Lichanodraco sold all the monasteries, both of men and women, in his jurisdiction, and sent the money to the Emperor. If he found any one to have a relique of any saint in keeping, he burnt it, and punished him that had it. He slew the Monks, some with stripes, some with the sword, and left not a man, where he had to do, that wore a monastical habit ; whereupon the Emperor wrote thus unto him,\*

\* *Οτι ευροι σι ανδρα κατα την καρδιαν μου, ος ποιεις παντα τα διληματα μου.*

"I have found thee a man after mine own heart, who fillest my whole will." Thus much of Constantine.

The like reports Cedrenus of Michael Balbus, that he abominated Monks and diversely afflicted them, ordaining one punishment after another against them. As also of Theophilus the last Emperor that opposed images : Theophilus (saith he) "ordained\* that no Monks should have access unto the cities, and that they should by all means be banished,† and not so much as dare to be seen in the country;" and that he caused the monasteries and places of holy retirement to become common and secular habitations. What the reason was, we may learn by that the same author tells us : "of those (saith he) which reprehended the Emperor, the Abramite Monks were the chief, who freely adventuring into his presence, did demonstrate that monastical life was not an invention of yesterday or the other day, but an ancient and primitive institution; and that holy images were familiar in the Apostles' times, and that St. Luke painted an image of the blessed virgin, &c." But it seems the Emperor was not convinced by their demonstrations; for this their boldness cost them full dear, as our author relates.

By this time, I know you understand what the matter was, that this image-storm fell so heavily upon the heads of Monks and Friars; and yet, notwithstanding all this, they at length prevailed, and carried the day (so God would have it) for their idols. For another Theophanes, whom they call the Presbyter, a writer also of his time, tells, that Theophilus being dead, Theodora the Empress, (whilst she reigned in the minority of Michael her son) when she meant to restore image-worship, which had been banished now the second time, ever since Leo Armenius,‡ "when she had acquainted the magistrates and

\* αβαντες τηρεισθαι τας πολεις τοις μοναχοις.

† μαλλον δε μηδε κατα χωραν ορασθαι τοις μοναχοις.

‡ Re cum illis communicata qui erant in magistratu et dignitate constituti, accersit cum ipsis eos qui inter Monachos præstabant, et de imaginum instauratione questionem proponit. Cumque idem omnes consentientes comperisset, diuturnoque ejus rei de-

those in authority therewith, together with them she sent for the chiefest of the Monks, and propounded to them the question concerning the restoring of images; whom when she found all men for the purpose, yea, very eager in the business, she called a synod," whereby idolatry was again publicly erected in the Greek Church, 120 years after it first began to be purged thereof by Leo Isaurus, the Emperor.

For the idolatry of the mass-God, which was not in use, at the soonest, till a thousand years after Christ, (when the opinion of transubstantiation had gotten sufficient strength,) we shall not need trouble ourselves much, to shew that Monks and Friars were the authors and advancers thereof, since by that time these kind of men were become the only masters of divinity; and, therefore, we need not doubt but what was then broached in the Church came out of their shops. Judge, now, by what you have heard, how truly this prophecy of St. Paul is fulfilled, who told us that **THE DOCTRINES OF DEMONS** should be brought into the Church,\* **THROUGH THE HYPOCRISY OF THOSE WHO FORBID TO MARRY, AND COMMAND TO ABSTAIN FROM MEATS.**

*siderio teneri, atque animo excruciaci propter religionis in hac re mutationem, postulat ut se etiam patrum autoritatibus ad veritatem confirmarent quas variis in libris invenissent; mandavitque quo in loco Palatii præfinito Cæsus Ecclesiasticus universus cogereetur, et ad populum ea de re verba faceret.*

\* *Ἐν υποκρισὶ κωλυομένων γαμῶν, καὶ ἀπιχεῖσθαι βρωμάτων.*

## **APPENDIX.**



# A SERMON,

## BY THE REV. JOSEPH MEDE.

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BUT THERE WERE FALSE PROPHETS ALSO AMONGST THE PEOPLE, EVEN AS THERE SHALL BE FALSE TEACHERS AMONG YOU, WHO PRIVILY SHALL BRING IN DAMNABLE HERESIES, EVEN DENYING THE LORD THAT BOUGHT THEM; AND BRING UPON THEMSELVES SWIFT DESTRUCTION.—2 *Peter* ii. 1.

**M**ANY are the prophecies in Scripture wherein the Holy Ghost forewarns us of a great and solemn defection and corruption of faith, which should one day overspread the visible face of the Catholic Church of Christ, and eclipse the light of Christian verity and belief. St. Paul (2 *Thess.* ii. 3,) foretels us, that there should be an APOSTASY, or falling away of Christians, and the man of sin be revealed before the coming of the day of the Lord. The same Apostle (1 *Tim.* iv. 1.) tells us, that though the great mystery of Godliness (spoken of chap iii. 16,) were then preached among the Gentiles, and believed on in the world; yet the spirit spake expressly, that in the latter times some should depart from the faith, giving heed to seducing spirits and doctrines of devils (or demons.) St. John tells us, (*Rev.* xvii. 5.) that the Christian Rome, the spouse of Christ should become a BABYLONISH STRUMPET and the mother of the fornications and abominations of the earth. At the same mark aimeth this prophecy of my text, though perhaps less taken notice of than the rest: the evidence whereof I hope you will confess with me, when I have unfolded the same.

Understand, therefore, that the words I have read are a prediction of a corruption of faith which should one day surprise and overcloud the visible Church, or that company of men upon whom the name of Christ was called, and who outwardly professed him to be their Lord and Redeemer. This corruption is here set—*first*, generally, both for the matter and the manner: for *the matter*, “there shall be false teachers among you, who shall bring in damnable heresies;” for *the manner*, it should be done *privily*, “who privily shall bring in damnable heresies.” *Secondly*, the Apostle also specially informs us of what kind and sort these damnable heresies should be, that so we might not only know that heresies should be, but be forewarned, also, what they should be; and that by a double mark and description. For first, they should be like unto those which we read have befallen the people and Church of Israel: “there were false prophets, also, among the people; (*i. e.* the Jews,) even as there shall be false teachers among you.” The second mark is, that these heresies should be of such a kind, as that men who openly professed themselves Christians and servants of Christ should yet deny Christ to be their Lord and Master; for, saith our Apostle, “they shall deny the Lord that bought them”—that is, professing themselves to be of that number of men whom Christ had purchased with his blood, or the bought servants of Christ, they should nevertheless deny their Lord who bought them. The last thing he tells us is, the doom which should befall such as had interest in these heresies; “they should bring upon themselves swift destruction.”

To begin with the general description of the matter—“there shall be false teachers among you,” which shall bring in damnable heresies. The time should be when the Doctors of the Church should teach *falsely*, and the people with them believe *damnably*. For we must understand that these false teachers should not be a few, only here and there one; nor these heresies scattered only in some few places, but that this corruption was to

be such a one as should cover and overwhelm the face of the visible Church. For the great defection was to be a general and solemn one, such a one as should stain the whole body with the foul name of WHORE OF BABYLON. (Rev. xvii. 5.) Such a one as whereby the Court of the Temple of God should not only be prophaned, but even trodden down by Gentilism, (Rev. xi. 2.) Such a one as the world is said to wonder after the beast, and worship him, (Rev. xiii. 3, 4.) Such a one as should not only make war with the true saints, but overcome them, (Rev. xiii. 7.) Otherwise, if St. John and St. Paul should mean no more but the errors of particular men, and their trouble to the Church; they should make no prophecy at all, or a needless one. For who knows not that in St. Paul's, St. John's, and the Apostles' own times, were divers heresies and heretics, here and there dispersed and grown up as weeds in the wheat-field of Christ? But the wheat yet overtopped them, and the known body of the visible Church disclaimed them. Of such as these, therefore, they could not mean, when they foretell of a corruption to come in after-times, or (as Paul speaks, 1 Tim. iv. 1.) in the latter times; for no man uses to foretell of things which are already, as if they were to come. Nor would the Apostles foretell of heresies, as it were special to the after and latter times, if they were but such and in such manner as was but usual, and no novelty, in their own time. The corruption and defection, therefore, so much prophesied of, was another manner of one, such a kind of one as before neither had been in the Church, nor was to be—namely, such a one as should not be disclaimed by the body of the Church, but should surprise, eclipse, and overwhelm, and, as it were, overcloud the visible Church itself—which should be as when the heavens are overcast, so that the bright firmament with the stars and lights therein can no more be seen.

If this be so, then may we hence observe how vain and idle that challenge of our adversaries is, when they bid us shew our Church to have been always visible, and to



give them the names of those who have been of our belief, in all ages since Christ and his Apostles' time. What ! may they not have been, although we cannot name them ? This is as unreasonable a demand as to require a man to shew him and point him where the sun is, when the whole face of heaven is overcast with clouds. Would you not believe the sun were in the firmament and risen in a cloudy day, though no man could point and shew you with his finger where she is ? Yes, I am sure you would, and say too, that there may be other signs thereof, though a man cannot see her—as, namely, day-light, which never is without the sun; yea, and now and then we may have a glimpse of her through a thinner cloud, which assures us thereof. Even so when the great defection as a cloud overspread the face of the Christian firmament, the visible Church of Christ, for divers ages together, though the cloud be for a great part so thick as it will not suffer us to discern the company of those who still kept entire the true and unstained faith of the Gospel ; yet we rest assured that it was under the cloud, because some day-light of Christianity still appeared; which argued the sun was in the firmament, though the great cloud overshadowed her : yea, and now and then we can shew and spy some glimpse of her, as often as any breach happened in the cloud which overcast her.

I might also make use of that parable of our Saviour where the Church or kingdom of God (for both is one) is compared to a field, where the master sowed good seed : but while men slept, the enemy, that wicked one, came and sowed tares among the wheat. If the tares once grow so many and so high that they quite overshadow the wheat, whereof there is but little left, can a man who stands a good way off shew the wheat from the tares with his finger ? I think not; though, if the wheat overmasters the tares, he easily might. This is the very case with the true Church, so long as the APOSTASY prevailed ; and we who live now are something far off ; if we had been nearer, as those were who lived then, we might have discerned the wheat a great deal better.

But if you would yet be more fully informed how the true company of believers could live under this woeful state of the visible body, and not be extinguished, and by what signs and arguments we may fully conclude it was there all that time; though I have given some taste of this last already, yet you shall hear more of them both anon, as my text will give me occasion.

In the mean time I must tell you, that there needed not all this stir about visibility, if our adversaries were ingenuous: for the difference between them and us is not so much about the point of visibility, as about the point of time. They hold the glorious visibility of the true Church to have continued from the beginning until this present; and the overshadowing of the light, and eclipsing of the glory thereof under Antichrist, to be a thing yet to come; and when it comes, they and the fathers too say as much of the eclipsing of the Church as we do for our hearts. For then they say the use of the sacraments should cease; no eucharist, no mass, no public assemblies—yea, all ecclesiastical jurisdiction should be extinguished. Is not here enough? Now, on the contrary, we hold the clouding of the Church's visibility to have been already, and a great part of the glory thereof to be yet to come. Both agreeing in this, that in that fatal APOSTASY, the Church's visibility and glory should cease. But we say, that time hath been already; they say, it is yet to come. We say, that that time was to last many ages; they say, when it comes, it shall be but three single years and a half.

Why, then, are they not ashamed to offer to choke us with this argument of visibility and glory, when themselves confess there is a time to come when the same argument would be as well used against their supposed Catholic Church, as it is now alleged against ours? This is too great partiality. Seeing, therefore, the whole controversy lies in this, whether the Church's fatal APOSTASY be already past, or yet to come, it is a great deal the quicker course for them and us not to wrangle about visibility, but to examine the condition and quality of

both religions by the Scripture ; where we have (as St. Peter speaks in the foregoing chapter,) "a most sure word of prophecy ; whereunto we shall do well if we take heed, as to a light shining in a dark place." And this shall suffice, to have observed concerning the matter in general—a general defection or corruption of the Church by false teachers and damnable heresies.

Now I come to the circumstance of this general description of the Church's APOSTASY, namely the manner how these false Doctors should bring in these damnable heresies ; which is, not openly, but privily. For so the word here used for bringing in signifies, who privily shall bring in damnable heresies : not so that it should be observed and espied at the first ; but so by degrees, and with such a mask of plausible pretences and good meaning, that the Church was overwhelmed before he knew what it ailed. Even as some diseases steal so upon a man, that he never knew he was sick until he see himself past recovery ; and then, perhaps, he will begin to call to mind, though too late, at what time and by what means this sickness grew upon him.

This observation, therefore, will furnish us with an answer to another objection of our adversaries. For if (say they) the Catholic visible Church altered so much from the primitive sincerity of faith and Christian worship as we say it did ; how comes it then to pass that it was no more observed and opposed by those who then lived ? For it is strange so great an alteration should find admittance with the general consent of all. I answer out of my text, that it came in privily, and so was not observed nor opposed till it was too late, and that the APOSTATE faction was grown too strong for the sound. A fire, we know, if it be espied at the first, may be easily smothered and quenched ; but if the cry rise not till all be on a flame, no man then dare come near to help it : so was the case here.

And yet in some corruptions somewhat sooner espied than the rest, as worshipping of images, transubstantiation,

the Pope's God-like supremacy : the establishing of these was not without great opposition, even to the changing of states and kingdoms. But here also the opposers came too late ; for these heresies also were at the first brought in so privily, that the faction was not espied till it was grown too strong to be overmastered by opposition.

Thus having seen the general part of this description, both for the matter, false teachers, and damnable heresies, and also for the manner, they should be privily brought into the visible Church ; I come now to the special part of the prophecy, which tells us in particular what kind of heresies these should be, of what sort, which should so generally overcloud the Church of Christ. And this our Apostle here sets forth by a twofold mark. First, they should be such as we read to have been amongst the Jewish people under the Old Testament : there were (saith he) false prophets among the people, even as there shall be false teachers among you. This is a good ear-mark, having so infallible history as is the story of the Bible to know it by. For if this of Christendom were of the same stamp with that of Israel, it cannot be long hid from us ; which that it may not, let us confine our discovery to these two heads. First, let us learn what heresies were those which the false prophets of Israel brought in amongst them, as we find it recorded in the Scripture ; for thither our Apostle sends us. In the second place, we will examine whether the heresies of Christendom, brought in by the false Doctors of Babylon, be not exactly like them.

To begin with the first, I cannot find in the Old Testament any other heresies there recorded as brought in by false prophets, but only idolatry and the worshipping of other gods besides the true and living God. I doubt not but the Jews had other errors, but this is that which so great a part of the Bible is taken up in forewarning of, in relating of, and in declaiming against it. This is that we are sure the false prophets had a hand in ; of the rest nothing that way is it recorded. This is that Moses fore-

warned the people of Israel of, Deut. xiii. 1. "If there arise among you a prophet or a dreamer of dreams, and give thee a sign or wonder,—2, And the sign or the wonder come to pass whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them,—3, Thou shalt not hearken unto the words of that prophet," &c. Here you hear of the false prophets, and what should be their doctrine, viz.—Let us go serve other gods and worship them.

But if you ask whether there were any such in that people, Elijah shall tell you. 1 Kings xviii. 22, "I only (saith Elijah) remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men." And 2 Kings x. 19, Jehu made a foul fray amongst them when he said, "Call unto me all the prophets of Baal, and all his servants, and all his priests, let none be wanting: for I have a great sacrifice to do unto Baal," but he served them in their kind. And of this kind of prophets were those of which Elisha bade Jehoram the King ask counsel, 2 Kings iii. 13, when being in distress in his march against Moab, he had sent to him for advice what to do,—“Get thee, (saith he) to the prophets of thy father, and the prophets of thy mother,” that is, the prophets of Ahab and Jezabel.

And you may know these prophets taught the people the same religion of idols which themselves followed. Hear what the Lord saith,—Jer. ii. 8, "The priests said not, Where is the Lord? and they that handle the law, knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, (or, for Baal) and walked after things that profit not." And after, verse xxvi. 27, "As the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, their priests, and their prophets, saying to a stock, Thou art my father; and to a stone, Thou hast brought me forth," &c. And chap. viii. 1, "At that time, saith the Lord, (i. e. when the Jews shall be carried captive) they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests,

and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves :”—Verse 2. “ And they shall spread them before the sun and the moon and all the host of heaven, whom they have loved, and whom they have served, and whom they have worshipped.” Chap. xxiii. 13. I “ have seen folly in the prophets of Samaria, they prophesied in Baal, and caused my people Israel to err.” Verse 15. “ For from the prophets of Jerusalem is profaneness gone forth into all the land.” Verse 26. 27. “ How long shall it be in the hearts of the prophets that prophesy lies ?—Which think to cause my people to forget my name by their dreams they tell every man to his neighbour, as their fathers have forgotten my name for Baal.”

You know by this time what kind of false prophets were among the people ; where I would desire you to take notice of one thing more, that for all this, these prophets prophesied these things in Jehovah’s name. For so it is said of those I last quoted in the verse immediately before the words I quoted—“ The prophets that prophesied lies in my name.” So also shall you read, 1 Kings xxii. of Ahab’s prophets, who being prophets of Baal, yet prophesied in the name of Jehovah the true God, thus saith Jehovah : which being foreseen by the Lord himself before it came to pass, seems to be the ground of the law. Deut. xviii. 20. “ But the prophet which shall presume to speak a word in my name, which I have not commanded him to speak, and which shall speak in the name of other gods, even that prophet shall die.”

Seeing, therefore, we find these to have been the false prophets among the people of the Church of Israel, and their heresies to have been the doctrine of idols, of worshipping the host of heaven, of Balaam, of gods of wood and stone ; of these undoubtedly St. Peter means, when he saith, “ As there were false prophets among the people, so shall there be false teachers among you, which shall bring in the like damnable heresies.”

Having, therefore, brought the matter thus far, let us

now see whether St. Peter's prophecy be fallen out true or not ; whether the APOSTASY whereunto false teachers have brought the Christian Churches be not like that almost in every respect whereunto the false prophets once brought the Church of Israel. But first, I must instruct you a little in the old idolaters and the heathen's divinity, both concerning the sorting of their gods, and, secondly, for the way and manner to worship them.

For their gods, the heathen and those who followed their fashions had two sorts of them : First, sovereign and supreme gods, which the Scripture calls the host of heaven ; Secondly, under-gods, or, if you will, godlings, which the Greeks called demon-gods, the Scripture calls them Baalim, that is, Lords.

Now the sovereign gods, or the host of heaven, were such as they supposed to remain always in the heavens, yea, to dwell in the heavenly lights, in the sun, moon and stars, as it were souls in bodies, and there to keep their stations immovably without change of place or presence. Which celestial and heavenly gods, as they were eternal, without beginning or ending ; so they supposed them so sublime and pure, as they might not be profaned with the approach of earthly things, or with the care and managing of mortal men's business.

And, therefore, they bring in that second order of gods, called demons and Baalims, as a middle sort of divine powers between the sovereign gods and mortal men, whose office is to be as mediator and agents between them, and as Plato speaks, reporters and comers from men to the gods, and from the gods to the men ; without whom there could be no commerce and intercourse between the gods and men : for they say, it beseems not the majesty of the sovereign gods to manage these things of themselves. And, therefore, though all things come by their will, power, and authority, yet is it by the mediation and ministry of these demons in Scripture called Baalim. I could prove you this at large out of the heathen philosophers, but I shall not need.

Thus, therefore, having seen the heathen Doctors' conceit of their gods, now let us see briefly the other point I promised to speak of, viz.—the manner how to worship them, and as it were, to bring them to the lure of men, when they had occasion of devotion with them; and this was done by sacring of images. You shall hear it from an ancient author, and passing skilful in these mysteries, even Hermes Trismegistus, who in his Asclepius speaketh in English thus:—"It is a wonder beyond all wonders, that man should find out a way to make gods," (that is, images,) &c.

Another way to worship them was in religious graves and sepulchres, for there they hoped to find their ghost-gods especially; as we yet suppose that spirits frequent churchyards and places of the dead.

These were the mysteries and conceits of the ancient idolaters, which the false prophets of Israel brought in amongst the people of God, and made them also (as the Scripture speaks) "To provoke the living God to jealousy with the abominations of the heathen round about them." Now, then, judge impartially, whether this prophecy in my text be not long ago fulfilled amongst Christians, the new people of God. There were false prophets among the people of Israel, even so, (saith my text) were there to be false teachers among Christians, who should bring in damnable heresies.

Which that you may the better do, know first, that the Israelites did at no time altogether renounce the true and living God, not in their worst times; but in their conceit and profession they acknowledged him still, and were called his people, and he their God, though they worshipped others besides him. So Christians in their APOSTASY neither did nor were to make an absolute APOSTASY from God the Father, and Christ their Redeemer; but in outward profession still to acknowledge him, and to be called Christians.

Secondly, there are two main APOSTASIES of Israel recorded in Scripture. The first is styled the sin of



Jeroboam the son of Nebat, as a principal establisher thereof:—and this was to worship the true God himself under an image; for he set up calves at Dan and Bethel, and consecrated them in this manner,—“Behold, Israel, the gods which brought thee out of the land of Egypt.” For those are calves indeed which here think he took the calves themselves to be gods. The truth was,—because he would not have the people to go to the temple of Jerusalem, where the ark, the pledge of God’s presence was; therefore, he made these calves instead thereof, supposing, as the Gentiles did of their gods, that the true God would have yielded his presence to an image made in honour of him: and, therefore, they used, when they came to make vows or oaths at the calf, to swear Jehovah liveth; as Hosea iv. 15. When, therefore, our Papists worship God the Creator under an image, and Christ their Redeemer in a cross, crucifix, or in a piece of bread; this is the very same APOSTASY with that of Jeroboam the son of Nebat, who made Israel to sin; and as false prophets taught Israel that, so have false teachers brought into Christendom the very same as you see was prophesied.

The second main APOSTASY of Israel is called the way of Ahab, not because he was the first bringer in, but the chief establisher thereof. And this was not only to worship the true God idolatrously in an image, as Jeroboam did, but to worship other gods besides him, namely, Baal-gods or Baalim; supposing either by these to have easier access unto the Lord of hosts the sovereign God, or that these he might resort unto at all times, and for all matters, as being nearer at hand, and not of so high a dignity; whereas the sovereign God, Jehovah the God of Israel, either managed not smaller and ordinary matters, or might not be troubled with them: for such, as I told you, was the conceit of the heathen, as that the souls of some great ones after death had the honour to be as agents betwixt the sovereign and superior gods and men, as being of a middle nature between them; which in Greek are

called demons, in the Scriptures Baalim. When, therefore, those who are called Christians, and have given their faith to Christ Jesus, to be their only Mediator and royal agent between them and his Father; when these do worship and invoke saints or angels, whether with images or without, to be as under-mediators with God for them, or of themselves to bestow some favour upon them; those who do this (as ye know who do) are fallen into the APOSTASY of Ahab, and are worshippers of Baalim: for the idolatry of saints is altogether the same with that of Baalim.

Having, therefore, seen the verity of St. Peter's prophecy for the first mark to know of what kind of heresy should be the CHRISTIAN APOSTASY, even like unto that of Israel; now let me tell you what use to make of St. Peter's comparison, and thus coupling the one by the other.

First, that wheresoever you read in Scripture of the idolatry of Jeroboam's calves and of Ahab's Baalim, you think of what I have told you; and know that whatsoever God speaks against those things there, the same he speaks of the APOSTATE CHRISTIANS under Rome, whose case is in all respects the same. If, therefore, other points be hard, and such as you cannot understand, yet this of idolatry is an easy mark for you to know the true Church from the false by: and almost every leaf in the Scripture will help you. Bless the Lord, therefore, and never cease to bless him, who hath delivered us from those woeful abominations and idolatries wherewith the Church was so long overwhelmed, and hath restored unto us the sincerity of his Gospel.

Secondly, seeing the Holy Ghost has taught us here to compare the CHRISTIAN'S APOSTASY with that of Israel, we may hereby learn also what was the state and condition of true Christian believers under the APOSTASY of Antichrist, namely, the same with the true Israelites under the APOSTASY of Israel.

Where was the true Church in Ahab's time? Was it

not covered so under the APOSTATE Israelites, that Elias himself, who was one of it, could scarce find it? (1 Kings xix. 10.) Where was the company of true worshippers in Manasses time, the worst time of all? or had the Lord no Church at all? Yes he had a Church even then, even hidden in the body of that dolatrous nation; yea a strong party, though not seen; as appeared presently upon Manasses death, when Josiah came to reign, who, at eight years of age, a very child, yet was able to reform all again. When, therefore, the Papists shall ask us where our Church was before Luther, let us answer, She was as the true Israelites were then, buried under the APOSTATE body of Christendom; she was even there whence God in his good time called her out, viz., she was in the spiritual Babylon. If Rome now be Babylon, and your Mother-Church, that ancient spouse of Christ, which hath been so long an abominable strumpet committing fornication with strange gods, as we are sure she is; we cannot chuse but know where ours was in the mean time, until it pleased God to call her thence; even amongst you she was then; and where she is now you know, and shall one day feel, until you bite your tongues for pain.

But how could the faithful company of Christ live in the midst of idolaters, and have means of salvation? I answer, even as the true Israelites lived in the midst of the APOSTASY of Israel.

But you may ask farther; when the face of the Church and the whole visible worship therein, was so universally stained with abominable idolatries, how and whereby should a man gather that there were any such sincere company amongst them who had not defiled their garments? I might tell you that histories, though written by our enemies, do mention many such discovered at several times: but I will give you another sign to know it, namely, the light of God's word, and some other divine truths still remaining: for it was not so much for the APOSTATE faction, as for the sake of some chosen

ones, that this blessing was continued. Had there been nothing but Egyptians there, darkness should wholly have surprised them : but for Goshen's sake, for a few righteous in Sodom, God would not take this blessing from them. He that espies any day-light, will conclude the sun is in our heaven, though for the clouds he see her not. If we should see a candle hang up in a room, and see it full of blind men, yet would we say, surely there is some amongst them can see, why else hangs the candle there? So must we reason from the day-light and candle-light of divine truths still appearing and hung up in the Church. For, as St. Paul said, "What if some did not believe? shall their unbelief make the faith of God without effect?" (Rom. iii, 3.) And (Rom. ix. 4, &c.) when the body of the Jewish nation refused Christ, yet he reckons their privileges as many as Rome could ever challenge; "Whose is," saith he, "the adoption, and the glory, and the covenants, and the giving of the Law, the service of God, and the promises; whose are the fathers, &c. Not as though," saith he, "the word of God had taken none effect: for they are not all Israel, which are of Israel," &c.

Now I come to the second mark here laid down in my text, to know what manner of heresies should be in the great APOSTASY of the Christian faith; even denying the Lord that bought them. They should give up their names as Christ's servants, as his purchase; and yet deny their Lord and Master; for servants in time past used to be bought with a price, and so were as their masters' proper possession; Christ buys his servants with his blood. The meaning, therefore, is, they should profess themselves his servants, and yet deny him to be their master. What heresies should these be? Even the very same the first mark told us of, Christian idolatry. For as a wife who hath given her faith to one husband, if she commit adultery with others, denies him to be that she calls him, though she call him husband never so much: so the Church, the spouse of Christ,

having given her faith to him alone, to be her only Lord and Mediator, in whom and through whom alone she would approach the throne of Majesty in heaven ; if she bows down herself to other Mediators, whether saints or angels ; if she invokes and worships the Father in any other thing save Christ alone, the only image we must worship, (the image of the Father,) and the only agent we must employ to God before the throne in heaven ; she commits spiritual adultery, that is, idolatry, and denies the Lord which bought her. That this should be the meaning here, let this one reason serve the turn, that that is always the meaning of the like phrase in the Old Testament, where, instead of the Lord that bought, we have the Lord that brought them out of the land of Egypt. Let us compare them—\* “I am the Lord thy God which brought thee out of the land of Egypt; thou shalt have none other Gods but me:” in the New Testament thus saith Christ, “I am Christ the Lord which bought thee; thou shalt have none other Christ but me.” Are not these alike ? So when the Israelites fell to idolatry, and to worship idols and strange gods, hear how the Lord speaks then, (Deut. xxxii. 15, 16,) “Jeshurun waxed fat, forsook God which made him, and lightly esteemed the rock of his salvation ; they provoked him to jealousy with strange Gods.” So may we say, “The Christian mother waxed fat, forsook God which redeemed her,” &c. (Judges ii. 12, 13.) “They forsook the Lord God of their fathers, which brought them out of the land of Egypt; and followed other gods, and served Baal and Ashtaroth.” And this expression is frequent, (Psal. lxxxi. 10, 11 ; 1 Kings ix. 9 ; 2 Kings xvii. 7.) Just so might the Lord speak of Christians—“They forsook the Lord which brought them out of the spiritual Egypt, and worshipped saints and angels.”

I meant to have spoken much more of this, but the time will not suffer me. I desire we may observe from this twofold mark of the CHRISTIAN APOSTATE,

what that is, among so many corruptions both now and heretofore overwhelming the Church of Christ, wherein the Holy Ghost placeth the essence, and which he accounteth as the soul of the great APOSTASY under the man of sin, and would have us to make the Pole-star of our discovery thereof: not every error, not every heresy, how gross soever, but idolatry and spiritual fornication. As for other heresies, though accompanying this, yet are they but accidental, and not of the essence of the great APOSTASY which was to come. Even as whores are seldom without other foul faults, which yet are no parts of whoredom, so hath the spiritual whore many other heresies, but her whoredom is idolatry. Idolatry is the only character and note whereby the great APOSTASY of the visible church is discovered and distinguished from all other blasphemies, seditions, and heresies, of what age or time soever, which is the reason why Babylon is entitled in the Revelation of St. John, not the liar of Babylon, nor the tyrant of Babylon, nor the heretick of Babylon, nor the murderess of Babylon, (though she be all these,) but the whore of Babylon, yea the great whore, and the mother of the fornications and abominations of the earth. (Chap. 17).

\* Ex. xx, 2.

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PUBLISHED BY G. RIDGE, MERCURY OFFICE,  
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